Nicomedia Jan. 7. 1860.

Rev. Dr. Anderson
Sec. A.B.C.F.M.
Boston.

Dear Sir.

Since we last wrote you, an effort has been made to establish ourselves in Chengiler, where Messrs. Trowbridge and Greene found so much to interest them. For this purpose we sent one of our most able and prudent Native Helpers. But we did not succeed. The time has not yet come. There are several persons enlightened and some what interested in the truth, but not prepared for its sake to suffer persecution.

The protestants in Baghchejuk, assisted by friends in America, have procured a bell for their Meetinghouse. It weighs two hundred pounds and cost including expenses about Eighty dollars, of which the people in Baghchejuk paid thirty. We assisted in hanging it last week Mon In response to its first peals (made for trial - not at the usual hou prayer) about Eighty persons came together and we had a very interesting concert of prayer. The bell will be a great blessing to the place, where probably not three persons out of a hundred have any time-piece.

We have also visited recently Ovajuk and made arrangement for renting and repairing a place for a School and Meetinghouse. We are rejoicing in the hope that three persons have been renewed by the Spirit since the labors of Carabet commenced there. The place is famous for drunkenness, every family puts in for winter use from 200 to 1000 okes of wine. Men women & children drink to excess. Mothers even give their nursing babes wine to make them stupid, to keep them quiet. Such being the character of the place, we have great reason for gratitude and encouragement from the success of the past ten months.

For the past five months I have been suffering from the Fever & ague. Quinine, Tartar emetic &c have broken up the paroxysms of ague, from time to time, but have not relieved me from severe head ache & general weakness. The season has been more than usually unhealthy. Our little girls have also had the fever. Mrs. P. continues to enjoy the improved health with which she returned from America. Our associates are well.

Very aff. & truly Yours.
J. W. Parsons.

Nicomedia Jan. 7. 1860.

A. J.? Rec'd Feb. 9

Ack'd Mar. 28. 1860

20

Nicomedia Jan. 20. 1860.

Rev. Dr. Anderson
Miss. House Boston

Dear Sir.

While in America, on the occasion of my taking my family there, I proposed to bear all the expenses of my family while in America receiving my Salary in full. You saw no objections to the plan proposed. Afterward in a letter dated Jan. 13. 1859 – Baghchijuk – I made the same request stating the reasons for it. Supposing that that would be the arrangement I have drawn my Salary in full up to the present time. But I see by the last An. Report of the Board, that the money drawn by Mrs. Parsons was included in the general expenses of the Board. I have then to pay back about six hundred dollars. This I propose to do in one of the two following ways: By borrowing $600 here or in America & paying it into the Treasury of the Board. I could give the deeds of my house for Security, and pay back in yearly installments of $200 with interest.

Or by requesting that the $600 be regarded as rent in advance and two hundred dollars be deducted from my Salary year by year for three years.

If I hear nothing from you to the contrary I shall infer that the second of these plans will be the one you prefer.

The house which I bought is in a very desirable position – none more healthy or more favorable in every respect for our work could be found. According to the rent which Mr. Green has been obliged to pay, four years rent will pay first cost & repairs, and my Salary can be reduced accordingly – thenceforward.

Yours truly & aff.

J. W. Parsons.

Nicomedia Jan. 20, 1860.

Rec'd. March 12.

Ack'd. Mar. 28. 1860

~~Rec'd & Ent~~

Ent J. M. G. Mar 12

Nicomedia Jan. 23. 1860.

Rev. R. Anderson DD
Mis'y House. Boston.

Dear Sir

One of the most devoted servants of the Lord in Baghchejuk, called among us the prince of Colporteurs on account of his zeal and success in the distribution of the word of God, has recently gone to his reward and eternal rest. His funeral was attended by a large concourse of people. The Meetinghouse was filled to its utmost capacity, and the doors had to be closed against a large number who wished to enter and thus show their respect for the departed, but were not able. He was familiarly called Amoojah (Uncle) and under that name has often been mentioned in our correspondence with you, as taking a prominent part in the work of this Station. He was among the first converts. A man already far advanced in life, when he first heard of Christ as the way, the Truth and the Life. By nature an earnest man, when converted, he became bold and earnest in the defence and dissemination of the Truth. As he was known and highly respected in his business relations throughout this entire region, it was regarded as an object of great importance to gain him back, so much so that the ex patriarch of Constantinople, now the Catolicos of all the Armenians, visited him and sought personally to win him back. Flattering promises and terrible threatenings were alternately resorted to, but in vain. His unflinching adherance to the Truth, and indefatigable labor to convince others of it, finally brought down upon his head the storm of persecution. Much of his property was wrested from him, his vineyards and mulberry orchards were cut down, he was beaten and stoned, his name cast out as vile, he was called the "old leper". In the Dayspring of March 1854 vol. V. page 38. there is a picture of him, stoned by a mob. On such occasions he used to say "throw away, these stones will be the foundation of our church; the more you throw the broader it will be" meaning that the more the cause of Christ was

Nicomedia Jan. 20, 1860.

Rec'd. March 12.

Ack'd. Mar. 28. 1860

~~Rd Ent~~

Ent J. M. G Mar 12

Nicomedia Jan. 23. 1860.

Rev. R. Anderson D.D
Mis'y House. Boston.

Dear Sir

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[illegible]ave heard him describe the effect of persecution in his own case in this way: "The truth in his heart, was like a stake slightly driven into the soft ground, easily swayed and in danger of falling before the wind but by the sledge hammer of persecution *God* drove it in by successive blows till it became immovable.

His working power, as everything else in his possession, was consecrated to Christ. With great self denial on his part, two hundred piasters a month enabled him to give all his time to street preaching and the sale of the scriptures. As a bookseller he was eminently faithful and successful. Not contented with sitting in the book-stall, waiting for purchasers, he used to shoulder a basket of books and go through the market and the streets and lanes of town and city, offering for sale, the "Holy-book", the "Book that would not lie" the "infallible guide" proclaiming in a loud voice its "Divine origin", "man's need of it" and its "light and life-giving power" This he did as time and strength permitted, through this district, from Broosa to Angora and from Biljik to the Black Sea. He everywhere either carried with him, or had a supply near at hand, Bibles in the Turkish Armenian Greek and Jewish languages. Probably not less than one hundred thousand persons have heard from him the proffer of the Word of Life.

About two years ago it was found necessary to discontinue the allowance of 200 piasters a month. Upon this the enemies of the Truth tried to embitter his mind and allienate his heart from the work, saying that he was cut off, deserted. But not a word of dissatisfaction ever fell from his lips. He knew the money would be used in some other way and perhaps be more productive of good, in which he would rejoice. He did not cease from his chosen work to go back to the business of the world. His call to work in the Lords vineyard was from the Lord himself. By selling some of his remaining property, with the occasional aid of the church, he was enabled to "follow his calling" except when interrupted by sickness, to the end of life. Being employed or not, made no difference with him, His zeal and faithfulness went on undiminished to the end.

The word of God was his constant companion. He was so familiar with it that he could turn with facility to any passage desired. He walked with God. He was a man of prayer. His happiest moments were seasons of devotion, private social and public. I should rather say, that next to the work of bringing others to Christ, his delight was in prayer and praise.

He has rested from his labors, but his works follow him. Before he died he could rejoice in a rich harvest from his own sowing, but a greater harvest is yet to be reaped from the seed so widely scattered by his hand. He has gone to Heaven a sheaf of the first fruits of the work in Baghchejuk. "He came to the grave in a full age,
Like as a shock of corn ascendeth in his season."

May we who remain follow his bright example of faithfulness and earnestness in the Masters service. //

The Lords Supper was administered yesterday in Baghchejuk. One new member was admitted to church fellowship. Mr. Green preached his first sermon in Armenian on the occasion. We attended the public examination of the school there last Thursday. It was an interesting occasion. The school is in a flourishing condition. My own health is improving.

Truly and affectionately
J. W. Parsons.

See Post Script on next paper

P.S.

——Permit me to add in this P.S. what I forgot to mention in the letter that Amoojah's last sickness was brief. The saturday before he died he was in usual, though feeble health; hearing that a Moslem (who once an Armenian had become a Moslem) was in town, he sought him out and tried to convince him of his sins and bring him to Christ.

This was his last out door work. During the few remaining days the brethren who visited him, found him always cheerful and happy; ready to live or to die, as the Lord should appoint.

—Near the closing scene, his relatives brought a priest and urged him to partake of the communion at his hands. He replied "How long! How long will ye deceive and be deceived! I have Christ. What need I more!" Saturday night, toward the dawn of the Sabbath when no one but his wife was with him, then quite free from pain he prayed and went to sleep (as she supposed). but awoke to spend the Lord's day with the Lord, his first day in Heaven.

His name was Mugerdian Mugerdich. about three score and ten years of age.

I.W.P.

Nicomedia Jan. 23
Rec'd. March 12.
Ack'd. Mar. 28, 1860

Nicomedia March 10. 1860

Rev Dr. Anderson
Boston.

My Dear Sir

// The last week of Feb. we visited Adabazaar. Mr. Greene has informed you of the interest existing there, as reported by the Preacher of the church. We had not been misinformed. A precious work of grace is in progress. The Meetinghouse is filled every Sabbath. There have been already several hopeful conversions. The Spirit of inquiry was never so general. While there also we learned many things of interest respecting the surrounding villages. The Holy Spirit is in an especial manner influencing the minds of the people throughout that district. From the South Eastern district we have also something of interest to report. Two years and a half ago we visited that part of the field for the first time. Since then the preacher in Bilijik has spent one week in Geol-Dagh, one of the largest villages. Messrs Trowbridge and Greene visited the same place last Fall, and promised to send a preacher as soon as possible. I have before me the journal of the Native Helper sent last month in fulfillment of that promise. The center of business for that region is Geol Bazaar. Our brother spent some time at the Bazaar and had many interviews with persons from different villages. Two residents of the place received the truth with great joy. He had a meeting every evening at his own room or in some room of the same Khan, of persons from abroad. He mentions one meeting of particular interest in the room of the chief-man of Geol Dagh when he read and expounded the scriptures at the united request of twenty five persons for six continuous hours. On his way to Geol Dagh he had seven villagers in company, who made him open the New Testament and read to them on his horse. He read till it commenced raining and then expounded the portion read, — the parable of the Sower. Immediately upon his arrival in the village a company of twenty persons surrounded him, and made him open and read, preach and pray, before he could dry or warm himself. In the evening they came in larger numbers. He was delighted to see that they did not wish to lose any time in unprofitable talk. They wished every interview to begin, be filled up and end, with exposition of the Scriptures and prayer. During the eight or ten days of his visit he had two regular services daily, one during the day and one in the evening.

and at no time was he able to be alone from early in the morning till late in the evening - till 7 or eight hours after sunset. In a word he found the people hungering after the Word and no opposer, the rulers favoring, the priests silent. It is a remarkable and very promising movement. Yet I fear we shall not be able to follow it up for want of means. We have no appropriation for the place and no encouragement to ask for one.

I spent the last Sabbath in Ovajuk. I will mention an occurrance which shows how deeply the Truth has impressed the popular mind, even beyond the circle of those who have openly embraced it. Eighteen [illegible] ago some new pictures were brought from Jerusalem, anointed and placed in the church. A few days ago the Rulers & Priests yielding to the desire [of] the people had them removed and buried in the grave of a Varabet. Pictures priests and ceremonies must clear the way. The people are getting a glimpse at least of Christ as the Way the Truth and the Life. The rubbish is being gradually cleared away and the true foundation revealed more and more clearly to the masses.

The work in Baghchejik is slowly but steadily growing. The noonday prayermeeting in the market in this city is continued, but with no special interest. We have six young men in the Bebek Seminary of whom four are hopefully pious, devoted and promising young men.

I expect to leave as soon as the roads become passable for a tour to the Eastward to reach Yozgat in season to go on with Mr. Ball to Harpoot to attend the An. Meeting of the Mission.

Yours very truly and affectionately

J. W. Parsons.

Nicomedia March 10. 1860.
Rec'd. Apr. 9.
Acknowledged Aug. 8.

Nicomedia April 16, 1860

Rev Dr. Anderson

Dear Sir.

April 5th leaving Nicomedia in company with Baron Abkar our Native Helper at Koordbeling, we arrived in the evening at Sabanja. Of the two hundred Armenians in that place not more than two or three know how to read. They have had no school for years. In the evening we found an opportunity of speaking to 15 to 20 persons on the subject of salvation through Christ. // April 6th P.M. we arrived in Koordbeling. Our two persecuted brethren were greatly rejoiced and comforted by our coming. We had to listen to the old story of persecution – of false charges before the Turkish tribunal, imprisonment in irons; from the populace personal violence, injury and destruction of private property, and countless annoyances. On Saturday morning the 7th we had an interview with the head men of the town, who, finding that we had a firman from the Pasha of Nicomedia to the Governor of the district, begged us to be lenient, and promised to do all they could to prevent further persecution. We visited the Governor, who resides six miles from Koordbeling, presented the order for protection, and received the assurance that justice and protection should be extended to the protestants of his district. On the Sabbath – the 8th – only the two who have abided the storm of persecution were present in the morning, but in the afternoon twelve or fifteen persons ventured to come to us and with us engage in religious conversation and worship. // On Monday we were expecting to accompany those, who generally attend the weekly fair in Geol Bazaar, to that place, but we found that none were going because the robbers on the way, had sent word that unless they brought with them 10,000 piasters, not to come – that if they came without the money they would be sorry for it. So we set out alone. On the plain however, we found a lad going to the Bazaar, who was of essential service to us, in guiding us through the mountainous district which lies between Geiveh and Geol Dagh. A long and

tiresome ride of eleven hours brought us to Geol Bazaar. On the following day we found in the crowded bazaar, men from all parts of the country. from Ada bazaar from Angora from Iconium and Ceasarea. We sold three new Testaments in three different languages. In the evening we went to Geol Dagh about ten miles from the Bazaar. Some eighteen months ago a petition signed by more than twenty persons was sent to us, for a preacher; This fact and the reports of Pastor Mugerditch from Bilijik and our colporters who have repeatedly visited the place during the past year, had led us to hope that a good work was in progress, but at present there appears no evidence of a spiritual work. Some years ago our petitioners with others taking offence at the conduct of a Priest left the old church and have not returned to it. They are not satisfied with their present position. They said to me we have no one to bury us when we die. no one to baptise our children or to administer to us the communion. We want a Protestant Priest for these purposes. // I tried to show them
he writes
"that they needed first, and most of all, to find Christ as the Savior of their souls, and that the most we could do for them would be to send a humble man, who had found the way to Christ, to teach them, and lead them to him. - Before this visit, from a previous visit and from the reports of our native brethren, we were led to hope that leading men of the place were deeply interested, and that the ordinary course of the reformation might in this instance, be reversed; that the work might begin in the higher ranks of society and go downward. But after two days of prayerful and earnest examination of the facts, on the ground, I can have no further expectation of it. Yet the attention given to the preaching of the gospel by the people, & the number of Bibles already circulated, ~~then~~ give us ground to hope that the time is not distant when the spiritual work will be developed there." // We next went to Turkman where our reception was cordial. Food fuel and other comforts presented us. We had interesting conversations with several individuals. There are many, we believe, there who love to see us and listen to our instructions.

Thence a ride of twenty five hours brought me home, last Saturday Evening.

Very truly & aff.

J. W. Parsons.

Nicomedia April

Rec'd. May 17

Acknowledged Aug

Baghchejik July 20. 1860

Rev. R. Anderson D.D.
Boston. Mass

Dear Sir.

On account of sickness I was unable to make a fair copy of the letter, which should have accompanied the Minutes before reaching Erzroom. For the same reason I was not able to make the letter as full as was desirable. On my way to the Meeting I was well. During the Meeting I had two attacks of the Fever. I was entirely unfit for travelling when I left Harpoot, but unwilling to detain Messrs. Pettibone & Trowbridge with whom I had made arrangements to go to Erzroom I started while suffering greatly. The first two days I travelled with great difficulty. I then improved rapidly and have had no symptoms of the fever since. I left Constantinople in Company with Messrs. E.E. Bliss I.G. Bliss. Trowbridge & Merriam We took second class passage and boarded ourselves in a French Steamer to Samsoon. Two days ride brought us to Marsovan. We found the church again without a preacher Baron Eghia whom we gave them and who expected to become their pastor had been falsely and foolishly accused of immoral conduct and left. The large congregation of 200 – 250 pleaded strongly for a Missionary. Certainly they need a prudent and pious man to exercise over them pastoral watch and care. At Amasia we found a few friends and a Native Helper under Mr. VanLennep. We spent a day in Tocat. And the following Sabbath in Sivas. Sivas is a large field with an Armenian population of 100.000 and 200.000 or more Koordish & Turkish. It has but one preaching Missionary and but one educated Helper. The Physician Dr. West is devoted to his profession & is already eminent in it, but takes no part in preaching and direct Missionary work. The Missionary force needs to be strengthened there in order to bring out and train the needed Native agency. On our way to Arabkir we visited two outstations of Sivas – Sinjan and Divrik. Sinjan belongs to Divrik as one of its ~~outstations~~ villages. At the latter place two of our number remained over the Sabbath. Messrs Richardson and Pollard anticipating our visit had arranged for a series of meetings which occupied us from the hour of our arrival Sat. P.M. till the next Tuesday night. They made the most of us and showed us all their work. The Arabkir field is much smaller than I had supposed. It is but 18 hours from Harpoot. its out-stations are still nearer. It struck more than one of us that with a good corps of native helpers it might be worked from Harpoot. I think Mr. Richardson contemplates such an event and his visit this Fall to Van will be with the idea of removing there as soon as the way may be opened. Visiting Keban Maden an out-station of Arabkir, we reached Harpoot four days before the opening of the Meeting. Fri. the common School was examined Sat. we were sent out to supply the out stations. I made an effort to get to Haboosi but the fever was upon me and I had to return. The Theol. class was examined on Monday. I was not able to attend. Those who were present expressed themselves as greatly pleased with the examination. The Harpoot field is also smaller than I had supposed. The 360 villages "_as_ they the people say" are less by 2/3. The places where Armenians are found, even including the district of Gehghia which properly belongs to Erzroom station, are not over fifty. The villages in that region are small. Their largest are not larger than the average of villages in the Baghchejik field. By many it was thought two missionaries were sufficient for that field, and it was urged strongly that Mr. Barnum be removed to Erzroom. But the brethren of that station were as immovable as the rock on which they live. In many respects the magnitude of the interests centering at Harpoot seemed to prevent their seeing other interests in their just proportion. However we were greatly interested in what we saw in the Harpoot field, and have no fears that the three brethren there will not find work enough. The zeal _tact_ and ability with which they work is admirable — both apostolic and American.

We were seven days going from Harpoot to Erzroom though with our own horses the journey could be easily made during the summer in four days. At E. we had the pleasure of meeting the Oroomiah party escorted by Mr. Ambrose. The large and able reinforcements of the Nestorian Mission was a subject often mentioned in the social circles at Harpoot. It is a matter of general surprise that a field so small and so isolated should be cultivated by so great a foreign force. While the Armenian field is regarded as supplied though several of its stations have each an Armenian, not to speak of Moslem & Koordish, population greater than the Nestorian nation, and though these stations have each but two missionaries, no press, no training schools and compared with the Nestorian field a far inferior force of native helpers. From poverty amounting to starvation in degree and by the Russian Underground R.R. in successful operation our brethren in Oroomiah have the prospect of being left without a people, a colony of American Missionaries.

The new work in Erzroom has taken root in the local native element, and is promising. Concerning the persecution in Khanus Mr. Trowbridge has written you. We left Mr. T. alone in that great field, happy in the prospect of enough to do. We staid three days in Erzroom and reached Trebizond Sat. the 23rd and left for Constantinople the 26th. I arrived home Sat. the 30th, well, & found both families in comfortable health. In going it cost me $39.03. Returning less than $20. From Harpoot to Nicomedia. Going we took cabin passage & had two horses for baggage returning we had one extra horse and took 3rd or deck passage from Trebizond.

We have allowed our former preacher in this place to go to Bilijik to supply the place of Pastor Mugurdich who is in Const^ple. For the present we supply both Baghchejuk & Ovajuk with preaching. Our Helper in Koordbelen is now on his way to Angora, his place is supplied by a student from Bebek for the vacation. Another student is laboring in the Nice district. We are now in this place, but expect to spend the Autumn and Winter in Nicomedia.

Very truly & affectionately yours

J. W. Parsons.

Baghchejuk July 20, 1860.
Rec'd Aug. 16.

Ack'd Jan. 17, 1861.

Nestorian force

Baghchejuk Station
Nicomedia Jan 15, 1861

Rev. R. Anderson D.D.
Boston Mass.

Dear Sir

We begin the year with an enlarged sphere of labor and responsibility. There are now under our care nine places where congregations are gathered on the Sabbath for public worship, and a field for missionary touring almost unbounded.

1) For Baghchejuk we have as yet found no native pastor. The former teacher is now employed there as Helper. When not absent touring we supply three fourths of the Sabbath preaching.

2) In Ovajuk we employ a teacher who aside from the care of a flourishing School conducts the religious services during the week and preaches alternate Sabbaths, and whenever we are not there. The congregations are gradually increasing. The School is attended by about twenty scholars from old Armenian families, and is we trust a means of great good.

3) We have now for the first time placed a permanent laborer at Arslanbeg. Its inhabitants are proud and comparatively rich, and have successfully resisted the incipient and feeble attacks which have been made upon them during the past few years. May the efforts which we are now making prove more successful.

4) Koordbeleng has been worked as an outstation for more than a year but with no increase of interest. The opposition is strong and unrelenting.

5) At the beginning of the year we sent a member of the Church in Adabazaar, a person of good abilities and tried Christian experience, to labor as Helper in the region of Geol Dagh. We have about equal hope for that place and its neighbor Turkman, each village of 350 Armenian houses.

6) In Adabazaar the spirit of inquiry previously mentioned is still awake. A society has been recently formed of those who, alienated from the old church, find the usages and requirements of the Protestants too strict. They are looking for some one to preach a soft and easy Gospel. The opposition to the truth is exhibited in many ways. The native

Preacher i

mocked and insulted as he passes through the streets. The door of the Meeting House was a few days since daubed with filth.

7) Tamluk was first visited by Mr Trowbridge and myself in Oct. 1858. Since then our "Colporteur for the villages" has frequently been there. For a time his life was threatened and was perhaps in danger. But he early found two young men who listened to his message. These with their wives and four other families now constitute an interesting congregation of from 15 to 20 souls. We visited the place last week and purchased a building lot in the centre of the village where we propose during this year, to aid the people in erecting a plain Meeting House. The general feeling of the community is decidedly favorable to the Truth.

8) Angora has been regarded as an out St. of Yuzgat but circumstances have induced us to send one of our best Helpers there who reports an open door for usefulness among all classes.

9) Of Nicomedia we have nothing encouraging to write.

Our "Colporteur for the villages" cheers us by his monthly letters with the hope that the good seed is taking root in still many other places. The 25,000 Armenians about the lake of Nice are still unprovided for, we have no suitable person to send among them.

Our families continue in good health. On the 3 ult. a son was born into our household, whom we call Frederic Jennings.

May we see during the year before us abundant answers to the prayers of the last week, here and in all the world.

Very truly and affectionately
Yours
J. W. Parsons.

Baghchejick, Jan. 15, 1861.
Rec'd Feb. 18.
Ack'd Jan. 28/1862

Nicomedia March 4. 1861.

Rev R. Anderson DD
Boston

My Dear Sir.

We pray earnestly for Gods blessing upon the Administration of Govt. in our country, which begins this day.

// Four years ago I found in Koordbeleng a priest a merchant and a barber, who for years had been protestants in sentiment, but secretly from fear of the people. Two years ago the barber and a young man then recently enlightened became such openly, and during this period have suffered the ordinary sum of persecution — imprisonment personal abuse loss of property — for Christs sake. A few weeks ago to our surprise and grief we heard that the barber had gone back. On the 13th ult after riding alone Sixteen hours of road in Eleven hours of time, I was again in that mountain village, and by the fallen brothers side. "Is it true? How did it happen? How do you now feel" His business as a barber had been entirely destroyed. He found himself with no employment reduced to want, the cold winter upon him, with no fuel, and no food for his little family. "for himself he could have died, but for his little children!" From the old Armenian came promise of aid in money reestablishment in business & liberal patronage. He was induced to go back to the 'hidden time of his Christian life'. He had no idea of going back to former idolatry. He deliberated temporized and fell. But he had not reckoned upon the severity of the test to be applied in such a case. It is quite common to make the person suspected of the new heresy blaspheme to show his orthodoxy. But for one who had so long been a heretic no ordinary test was found satisfactory, he was required to do what gave him he said "a foretaste of Hell torment" — that he "could endure the coals then glowing with almost white heat in a brazier before us, in his bosom, rather than his present misery. How can I escape from this Hell?" I showed him that ~~any~~ temporal aid from us, were it in our power to give any, would be misinterpreted by the enemies of the truth, that any appearance of buying him back would be worse than his apostacy in its effects upon the cause of Christ. Without putting a straw in his way to catch hold, of, I left him to take hold of Christ and arise or perish

The next day I attended the weekly Market at Göivek, exposed to view in a public place the word of God in the several languages of the country, and had a passing word with perhaps a hundred persons. The following day I visited Khungilar, sold one copy of the Scriptures and returned thence to Koordbileng. On the Sabbath I had ~~an~~ congregation of six adults in the morning and four in the P.M. Meanwhile most strenuous efforts had been made to confirm the fall of our brother. He had been taken from his miserable dwelling and placed in a comfortable house. Carpenters had been at work repairing his barbers shop! All was love and kindness. I left him the next day Monday morning with no earthly support. He cast himself upon the Lord. He announced his determination to adhere to Him and his truth. The powers of darkness were let loose upon him. He fled before the storm. Went to Adabazar. The brethren there advised him to go and get up and stand up where he had fallen. To seek peace of mind where he had lost it. He did so. Probably that community was never so excited. His enemies were, he says, like wolves. He seems to have had help from above.

But for bread - though there had been no other inducement - for bread he had to leave the place and is now laboring for his support with the circle of Christian brethren in another place.

As to the Priest and Merchant the former came to me by night, at the sick bed side of the other I spent an hour or two. Both profess great attachment to the truth, but are not ready to suffer for it. Having so long tampered with their consciences I have little hope of their ever becoming open followers of Christ. But we have great hope for that place and shall endeavor to keep a faithful Helper ~~there~~. and shall expect great additions to the little feeble band now struggling for existence //

On the 23 ult. Mrs. Green gave birth to a Son.

Your truly and aff.

J. W. Parsons.

Nicomedia March 4 1861.
Rec'd April 3.
Ack'd Jan. 23, 1862.

Nicomedia April 8. 1861.

Rev R. Anderson D.D.

My Dear Brother

You have been informed of the settlement of pastors over the churches in Baghchejuk and Nicomedia. I feel that I ought to inform you that I was opposed to the settlement of Baron Hohannes Der Sahagian and give the reasons why. In order to do this I will give you the following answer to a letter from Mr. Riggs proposing the transfer of Pastor Hohannes from Hasskeuy to Baghchejuk: Dated:

"Nicomedia Feb. 25. 1861"

"My Dear Bro. I was not at home when yours of the 13th inst came.
"I have been spending about two weeks in Adabazaar and Koordbeling.
"At present I have only to acknowledge the reception of your letter and
"say that we have taken the subject presented in it into consideration. We have
"gone so far as to present it to the Committee of the Church. One or two
"inquiries I will answer 1) We do not think it necessary for Baron
"H. to visit Baghchejuk again to preach, nor Nicomedia for a con-
"ference with our elders. He is well known here. 2) Our appropriation
"for pastor in Baghchejuk is 320 dollars. The people gave their former
"preacher one hundred ps a month.
"In my own mind there is but one objection to the call – the neces-
"sarily large salary which he must have. From what I know of the place
"and of Br H's style of living I am satisfied that he will require in any-
"thing more than 1250 ps per mo. his present salary. I would not
"be understood as entertaining the opinion that his style of living is
"too expensive, when the person ~~his~~ education and other circum-
"stances are taken into consideration. My objection arises from a
"long cherished desire to see ~~that~~ ch. in Baghchejuk self supporting.
"I think the time is near when that hope may be realized. In that
"community there are now more than 60 families. Of these from
"15 – 20 are as we may say 'well-to-do-in-the-world' able to give toward
"their pastor's support at least 150 ps per month in money. These also with many others
"may be relied upon to furnish from their gardens and fields, all the wood

" fruit and vegetables which a plain family would require. Their "
" former preacher Baron Hohannes Der Stepanian after five year acquaintance
" with the people said that he was satisfied that he could obtain his whole
" support from the people were it not for the fixed sum received as sal=
" ary from the Mission. Knowing that he had a sufficient stipend they
" gave him nothing and sold him everything at the highest market price
" whereas had he been regarded as their pastor depending upon them for
" support they would cheerfully have given him much. For his part
" he said he was willing to give himself to the people and expect his
" support from them. He suggested that in any case it would be
" better than no fixed salaries but a sum appropriated to fill the
" deficiency of the pastor's support from the people. I mention Baron Hohan=
" nes Der Stepanian case as illustrating my *idea*, which I would like
" to see realized in Baghchejik & everywhere else. Should Der Sahagian
" become the pastor in Baghchejik with a salary so much beyond the
" income of the most able and prosperous among the people, they would
" say "it is enough why should we give anything" I doubt whether *we*
" should be able to get them to give even 50 piastres a mo. toward his
" support. And *he* could do nothing toward making them a giving
" people. his salary would in their minds quite nullify the effect of
" his *charity* sermons.

On this ground solely do I object. This
" objection I have not ventured to put forward so as to influence
" in the least, the decision of the church, because I fear I am
" alone in regarding the *grading* of the salaries of the native pastors
" as *a part* of *our work* of placing the people in a self supporting position."

" If the church is united in calling, and my associate in this station and "
" the brethren at Constantinople approve of the transfer I shall look "
" upon it as from the Lord and cheerfully pray and labor for the "
" results which in *almost all* respects I doubt not will be "
" most desirable, "

grew &

Three years ago I began to be of the opinion that we were not
giving the churches a chance at self support; that we ought to

give less *in order* that they might have a reason patent and forcible to themselves of giving more. In the report of this Station presented two years ago to the Mission this subject was somewhat discussed, and less aid was asked for the churches for the following year. The Mission not entertaining the same views and fearing unhappy consequences —justly on account of the intimate relations of the churches in dift. stations recommended the continuance of the same amount of aid.

At the last annual meeting of the Mission, from the same convictions, I strenuously opposed requests for large salaries generally going beyond our own field. I could not but feel that the necessity laid upon us from abroad for curtailing was, so to speak, a *blessing* in disguise. God gave us an opportunity of rolling upon the churches more of their own burdens. The knife was applied for the good of the churches by an unerring Surgeon. I urged that all cutting off ought to take place where the churches were directly interested and responsible. I felt confident that the good Christian sense of the churches would, even at some inconvenience to themselves, approve of the expenditures for aggressive work, for carrying the gospel to new places, remaining undiminished. Perhaps there will be another blessing in disguise this year — let it come, only may we have eyes to see it, and stand out of the way that it may reach its destination. At the risk of being regarded as *forward* (being one of the younger and inexperienced missionaries) I have started the inquiry in my correspondence with dift members of the Mission "Are we not doing the ~~churches and~~ Cause of Christ in this land an injury by the amount of aid furnished the churches?" with the hope that at the next annual meeting there will be a thorough discussion of the subject.

The salaries of preachers Pastors and teachers for the churches in this Station have been almost entirely paid by the Mission. The mere trifle promised by the people has been rarely paid never fully and in all cases unseasonably. The Church in Baghchejuk owes its former preacher over a thousand piastres. The Church in Nicomedia is over two thousand in debt to its present Pastor for former services. The *promise* to pay a trifle seems to have been regarded as a sufficient recognition of their obligations in the matter. However it has been regarded theoretically, practically "~~which~~ that has been given by the mission has been support not aid." ~~Do the churches at home acquainted with all the circumstances approve of the amount of expenditure?~~

It was not my purpose to enter into the discussion of this subject. I shall wait to get answers to the inquiries I have thrown out. May the Lord give wisdom to his servants to enable them to carry forward the work of Grace which He has been pleased through their instrumentality to begin.

I beg of you to pardon the marks of haste in this letter. It did not occur to me to communicate to you my objections to the settlement of Baron H. D. S. till I was just on the point of leaving for a months tour. To put it off till my return would make it unseasonable. I have already sent forward to Karamoosal my horse, thither I shall go by steamer and thence through the districts of Yalova and Nice.

And remain as ever

Yours truly

J. W. Parsons

Nicomedia April 8. 1861

Rec'd May 10.

Ack'd Jan 25, 1862

Unreasonable aid to native churches.

Nicomedia April 26. 1861

Rev. R. Anderson D.D.
Boston Mass.

Dear Sir,

During the past winter and Spring I have made four touring excursions. From the fourth I have just returned. On the 10th I started from Kara moosal with a plain brother a member of the church in Baghchejuk. That night we spent in Kluck-Keny an Armenian vil. of about 150 houses. The usual opportunity of preaching in a crowded coffee shop was in a measure improved. One New Testament was exchanged for straw for the horses. At Shakshak a miserable vil. of 150 Armenian houses, in a magnificent situation, high above the Marmora with Constantinople visible in the distance across the sea, we talked with the village priest about two hours before a crowd of lazy men, all the industrious ones were in the fields. Then we sold one New Testament. An hours ride brought us to Kartsi a vil. of 200 houses. The teacher of the school as well as one of the priests has always favored the sale of Bibles. The teacher having no money bought a Bible paying for it in oats. One of his pupils following his example brought a peck of oats and begged for a New Test. in exchange. The priest had previously supplied himself with the scriptures, he now desired a volume of sermons which he said he would read to the people. As many tracts as we could spare we exchanged for eggs. Could we have taken oats olives or eggs in exchange we could have sold perhaps our whole stock of books. We left early the next morning hoping to cross the mountain and descend into the basin of the lake of Nice in season to attend the weekly market in Bazaar Keny. On our way we met a herdsman busily reading a catechism which he had bought of us the day before, while attending his herd of cows & buffaloes. — We reached the market two hours before the crowd dispersed. I lost no time in displaying in the most public place a New Testament in all the diff. languages spoken in this vicinity Armenian Greek. Bulgarian & Turkish. There is one village in that vicinity where the people maintain that to steal a Bible or a religious book is no sin. Notwithstanding the greatest watchfulness I have often had books stolen in that region I was this time doubly on my guard, I handed out but one book at a time upon which I endeavored to keep my eye. But falling into a warm discussion I lost sight of an Armenian Bible and never saw it again. I found that night six Jews who would have been very glad of a New Testament, unfortunately I had nothing but a tract in their language. "When you come again bring a small New Testament for us" one said. Another replied "there are no small ones (referring to the pocket edition in Armenian) but no matter there are no Khahams here" The next day we visited Yenikeuy (800 houses) and Ortakeuy (350) and reached Chengiler (350) in the evening. There we spent the Sabbath a little more agreeably than we spent a previous Sabbath in another village because we found attentive hearers of the word and before we left the place we had sold a large Bible and three New Testaments. In exchange for a Bible I took an ear ornament of uncertain value which I have since sold for the full price of the Book. On Monday we revisited Ortakeuy and reached Yenikeuy in season to have a discussion which had been sought on the previous visit, with a Roman Catholic physician, before the people dispersed for their houses from the coffee shop. The discussion I trust was profitable to those who listened. Late in the evening three young men came who appeared to be inquirers we talked with them till near two o.c. in the morning. The next day we reached Keremet of 150 or 200 houses, about midway between the two ends of the lake on the northern side. Toward sunset I visited the hot springs, where the water bursts from the ground in quantities to supply a continual stream of fast running water 5 feet wide by 18 inches deep, at the temperature of about 120°. Far. which within a hundred rods empties into the lake. A young man who had previously bought for himself a Bible brought a friend who desired a New Test. but had only 100 paras half the price, we agreed to take the rest in olives. Then we sold two Bulgarian New Testaments. The next day we reached Nice. A vast enclosure of ruins in the center of which amid the rubbish of former cities are a few Khans and shops to accommodate the weekly market.

The next day we spent a few hours in an Armenian village market where we sold one New Testament and had another stolen by a priest. We every where feel the advantage of having a cheap (15 cents) ed. of the New Testament but never more than that morning when a poor cobbler desired a New Testament to pay for which he had no money but gladly worked a hour or more mending our saddles saddlebags and boots. We then parted with the last of the fifteen Armenian New Testaments which we had taken with us. Five miles from the lake stands a lone column of marble, midway in the vast plain which extends north from the lake to the mountains. The pedestal is seven feet upon the ground square and ten feet high I could just put my hands upon its cornice by standing in my saddle. Upon it are raised one upon the other five prismatic blocks of marble, making the height of about 45 feet in all. The next day crossing the mountain with difficulty on account of snow and mud - snow in the ravines and mud on the sunny slopes, we reached home in the evening.

To give you an idea of the discomforts of touring in these parts let me describe the sabbath above referred to, spent in Yalac Derch (wash-tub-valley). The common room, for the accommodation of Travellers was partitioned off from the stable. A raised platform eight feet square will accommodate eight persons, a sleeping dressing eating drinking & smoking room, as many more villagers can crowd in; off from this platform twenty persons can sit and stand. On the sabbath referred to, that space and the platform, were crowded, the principal attraction being two open dishes filled with glowing charcoal, for the day was cold and wet. We strangers were six, a merchant on his way to the Capital, two Muleteers, a travelling cobbler, my Armenian companion and myself. Every one consults on such occasions solely his own comfort, appropriating as much space as he desir or can get, and does just what he pleases. While we were preaching for instance, the cobbler was emptying his bag of old shoes intensely searching for something which he could not find, perhaps a shirt to replace the very wet and very dirty & ragged one which he had on. He then did for himself the next best thing, took off the wet one and dried it. Then with a coarse wooden comb combed his long tangled hair. Whatever the comb vigorously plied brought away animate & inanimate were thrown on to the glowing coals which were between us, those which fell to the floor were coolly brushed toward his neighbors. He then examined successively his shirt and drawers, and disposed in a similar manner of another species of the same genus. Some others were not much more agreeably - rather not less disgustingly - employed. The steam and stench arising from the drying of filthy garments and persons, the gas from the charcoal, ~~that~~ from our Cobler's holocaust, and the smoke from filthy pipes made the place a 'Tophet.' To get behind a table or a pulpit and preach even to uncouth and unclean masses is not disagreeable but to go to the Khans and coffee shops especially during the winter is sickening and disgusting in the extreme. During our tours through new places we have no other places to stop at. Hence ~~the~~ we welcome with peculiar joy the "coming out" of some persons enlightened by the truth, who will give us a welcome to their houses. But suppose that we never have this joy - to preach Christ in such places has its own reward. We but poorly imitate Him who came from Heaven to this earth made Miserable ~~existence~~ to seek and save the lost.

Messrs. Green & Dunmore left this morning on a visit to Angora.

Very truly &c

J. W. Parsons.

Nicomedia April 26. 1861.

Rec'd June 1.

Ack'd Jan. 25 1862.

Nicomedia July 27. 1861.

Rev Dr. Anderson

Dear Sir,

On the 5th inst. taking with me my wife and children I set out on a tour. The first day of ten hours ride brought us to Adabazaar. The next day we reached Tamluk an Armenian village of about 80 houses half way between Adabazaar and the Black Sea. The opportunities for religious conversation, the sabbath congregations the womens' meetings and the family visits which we made and received, were such as to give great encouragement. The females thronged to hear Mrs. P. never before had they heard from the lips of one of their own sex the words of the Son of Mary and the invitations of Divine Grace. The following Wednesday we returned to Adabazaar. On Saturday we visited the little village on the Sakarius river where Mrs. P. had a meeting with the females. The week of our sojourn in Adabazaar was devoted to family social and public meetings. We went thence to Koordbeleng which is ten hours South of Adabazaar, where we spent nearly another week very uncomfortably but with much encouragement as it regards the work. The only place which we have been able to rent for the residence of the native Helper and for meetings is in a quarter hitherto left in unhonored and undisturbed obscurity. The house itself is narrow dark and filthy, the locality of a loathsome though not contagious disease. But since it has been in our possession the head men of the town have built a coffee shop in a position completely to guard its entrance, and have made it, particularly on the Sabbath day the center of business, the place for auctions and public sales, with the sole purpose of preventing the people from attending the former and stated preaching of the word. Yet on the Sabbath wh. we spent there I had the happiness of seeing nearly as many in the place of preaching and prayer, at different times during the day, as united in driving me away from the place five years ago. Mrs. P. found much to interest her in visiting from house to house. The knowledge of the Scriptures and the ability to read them which she found among the females equally surprised and delighted her. //

From Koordbeling we returned to Nicomedia. The coming month we expect to spend in Baghchejuk. This way of making missionary tours we think has peculiar advantages. We get access to families which we could not otherwise reach. We are five instead of one. Our eldest daughter now ten years old, speaks the American language fluently and has, we trust, a desire to do good to the children of her age. We move about with no show and little expense. Live simply, eat and drink and sleep for the most part as the natives do. Going from place to place our two daughters balance themselves in baskets hung across the back of a horse. Another horse carries all the necessary cooking utensils, baggage and camp furniture.

I wish to express my personal opinion in regard to retrenchment. I anticipate that the necessity for retrenchment which may be laid upon us will be a blessing, in case it be made to fall where the native churches are directly interested and responsible, and not where the means are used for carrying the Gospel to new places. The An. Tabular View will indicate many churches whose number of male members are large enough to warrant, in ordinary circumstances the comfortable support of their pastors. Now any retrenchment which will throw upon the Churches in Adabazar Nicomedia and Baghchejuk, for instance, the entire support of their pastors will be a blessing to them. And I have no doubt but that if it were left to them to decide where it should take place they would say "take from us the aid we receive rather than diminish the means of giving the gospel to those who have it not."

For one I shall welcome the call to "retrench" because, as I fear, only *some such necessity laid* upon the *mission from without* will result in reducing the amount of aid furnished the native churches. The Mission at its last Annual Meeting adopted a resolution which was designed to be a guide in the readjustment of the salaries upon a principle which was felt by all to be important & just. The rule contemplated that we should aid the churches in paying salaries of pastors equal to the wages of first-class mechanics *adding a third thereto*. This rule applied to some parts of the field appeared not to affect the salaries actually paid. In this part of the field however, a great reduction would be realized by the practical and bona fide application of the rule. I am sorry to say the rule dropt dead at its inception. In the estimates no reference was made to it with any practical result. For example the actual present outlay at this station was made the basis of the estimates for 1862. We aid the church in Nicomedia in paying its pastor $1200 a month. The wages of Carpenters and other first class mechanics is from 12 to 15 piastres a day. $15 + \frac{15}{3} = 20$ Yet this pastor of this church receives not 20 but 48 piastres a day. I have just had an opportunity of knowing exactly the wages of Carpenters in Baghchejuk; common workmen get 10, master workmen 12 piastres a day. The pastor of that church receives 56 piastres a day and more, for every day rainy or wintry during the year, not $(12 + \frac{12}{3} =)$ 16 but nearly $5 \times 12$. And we are so situated that we can not reduce until the Constantinople St. reduce the salaries at their out-stations. These are facts which if the mission care not to consider the Committee and patrons of the Board may do well to look into. / It has been for years my firm conviction that by the *amount* of aid furnished the native churches we are doing them great, immeasurable injury. I have no doubt but that if the pastors were to live upon the wages of first class mechanics "with a third added thereto" the people could and would sup-

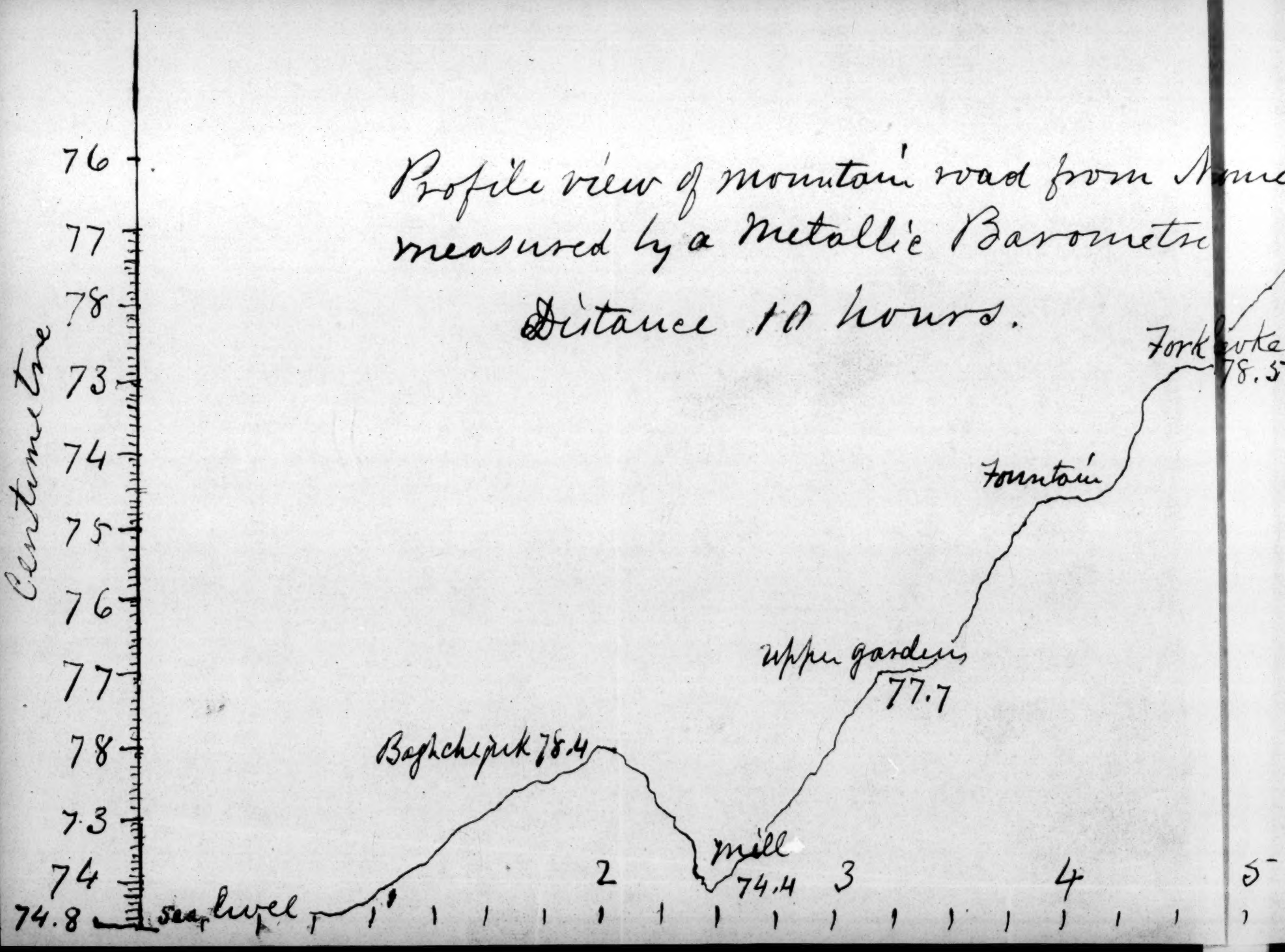
-port them ~~pastors~~ and would have done so ten years ago here and in Adabazaar. The injury is a seed-evil. The rising communities which we see in Ovajuk Tamluk Koordbelen and Geol-dagh and hope soon to see in ~~a~~ half a hundred towns about us, will naturally expect the same kind and extent of nursing which their elder sisters have enjoyed. If there is to be progress and no change the Board must be prepared to furnish this station alone with thirty thousand dollars a year, not many years hence!

I shall welcome "the call to retrench" not because the amount of money at our disposal is too great but because, in my opinion too much of it is bestowed upon institutions which would be vastly better off if left to themselves, and too little devoted to the work of preaching the gospel to the unevangelized. Were the necessity laid upon us of cutting thoroughly off, of cutting deep in and low down it is my confident belief that we have reason to hope for a future growth more blessed than any thing we have yet seen, because more in accordance with nature and the Divine Ordinance 1 Cor. 9:14

May the Lord give you wisdom and grace to consider and weigh well the interests of His churches in this land.

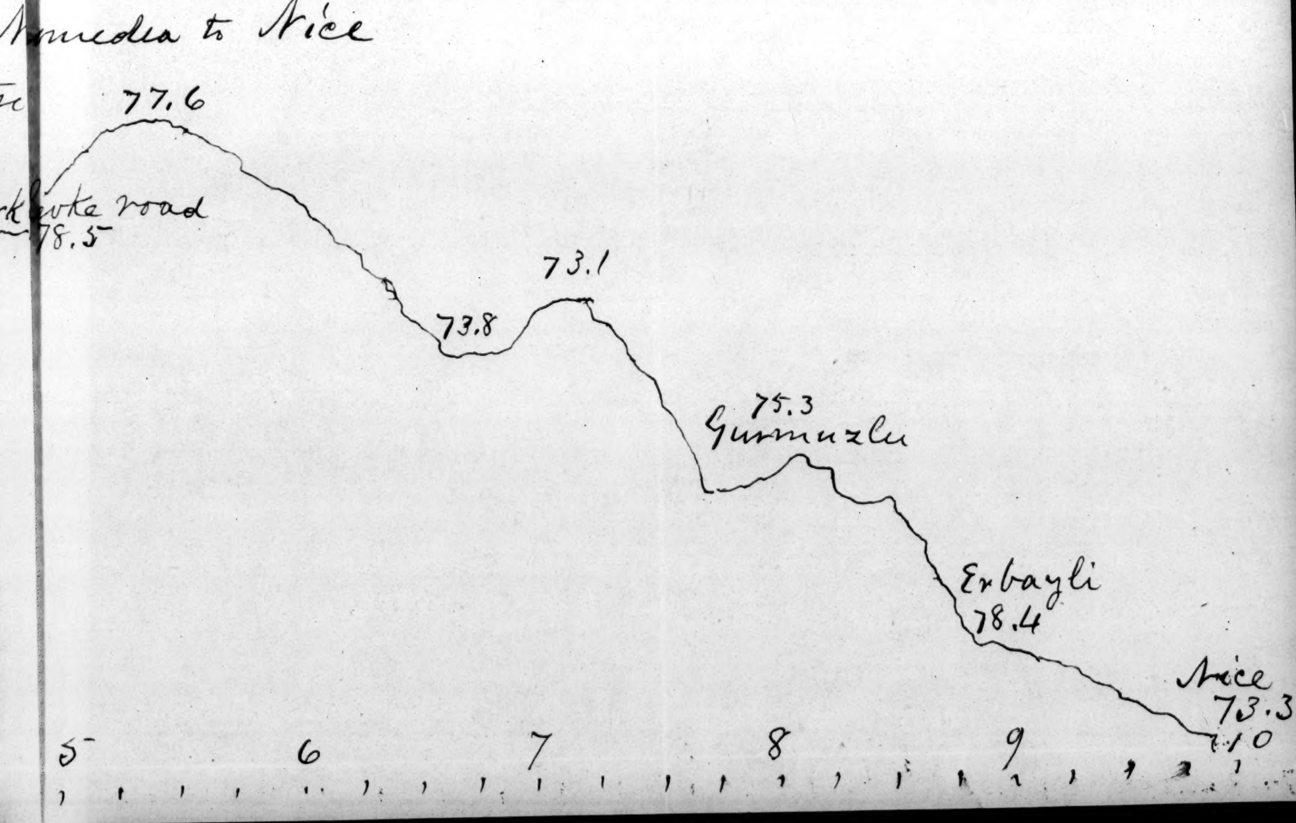
Your truly J. W. Parsons.

Nicomedia July 27. 1861.
Rec'd Aug. 30.
Ack'd Jan 23/62
Parsons



Profile view of mountain road from Nom
measured by a Metallic Barometr

Distance 10 hours.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Nicomedia Sept. 6, 1861.

Rev R. Anderson D.D.
Miss. House Boston

Dear Sir.

From the 12th to the 22nd of the last month I spent in the districts of Nice and Yalova. During which time I visited ten Armenian towns, spending most of the time in Chengiler. The Scriptures have been widely circulated in that place by sale gift and theft. Some years ago a colporteur was there robbed of all his books. Since then a Student-Colporteur imprudently distributed books gratuitously to the great injury of the cause. In the same place during the past year several copies of the New Testament, have been stolen; from under my own eye one Bible and three New Testaments were taken. I have also sold there within six months fourteen Bibles & New Testaments. However obtained the Bible is read, of this we have increasing evidence. During my recent visit I had almost uninterrupted opportunities of reading explaining and preaching the gospel to all classes of the population. The present Head-man of the place has been for years a reader of the Scriptures a friend to our work, and were it not for his love of place & favor would be an open professor of his faith.

The Coffee Shops where we have to stay, in places where there are no open protestants, are all the year round exceedingly uncomfortable, in the winter because all the day and till late at night they are crowded with filthy smokers, in the summer the same places are intolerable from swarms of fleas bed-bugs & lice. In order to sleep at all we are driven into the street or the open fields. From such exposures I returned sick with the fever from which I am still suffering.

In my last letter were some thoughts on the subject of Retrenchment. Mr. Bliss saw in the sentence "These are facts which if the mission care not to consider the Committee and patrons of the Board may do well to look into." a grave charge against the mission. Had the letter come again into my hands I should doubtless have taken that sentence o if not unbecoming the particular remark was unnecessary. The facts upon which it was founded are in my opinion indisputable.

During the past three years I have been convinced that we are doing vital injury to the churches and the cause of Christ in this land by the 1) amount of aid furnished the churches, 2) by the manner in which that aid has been & is given, and by 3) the high salaries paid the native helpers. Every day these convictions are deepening.

1) There are, in my opinion churches, which should receive no aid. such for example, as the churches in Baghchejuk Nicomedia and Ada bazaar; 2) Others should be aided only in such a way as not to hind the growth of the spirit of liberality and self denial, 3) And the salaries of all native helpers should be such that we and the native churches can have the comfortable assurance that they are not influenced by the mercenary spirit.

1) I think I do not overestimate the ability of the church in Baghchejuk. To build the Meeting House in that place the people gave nobly. The gushing of their first love found an outlet. The stream according to its law continued to flow seeking a new outlet. A Benevolent Society was formed. Three hundred piasters a month were collected till the Society was encumbered with two or three thousand piasters, which was loaned on insufficient security and lost. The fountain dried up. Had that grace of giving been cultivated in favor of that object provided for by Christ's command 1 Cor. 9:14 it would have soon, quite sufficient for the support of the pastor and school.

there was needed just then a pressure from without, such as the gradual removal of aid on our part would have created. "The times are harder now" Even now I believe that a man of self-denying spirit and plain habits of living, whom they could feel belonged to them, would be comfortably supported. It was in these times of deep poverty that Pastor Hohannes Der Sahagian was called and settled over them. Before his name had been suggested as a candidate I asked an intelligent brother "What in his opinion would be the price of the man they could hope to have as their pastor, they supporting him?" He replied that several of the brethren had but a few days before talked the subject over and had come to the conclusion that they could then pay five hundred and soon seven hundred piastres a month". I was surprised at the amount and asked for the data upon which the estimate was founded. "He said "they numbered the Society now they used to raise three hundred a month and were at the same time paying one hundred to the preacher & fifty to the teacher and that when they were fewer in number". Another 'pillar' in the church argued, in a meeting of the church and community called for the purpose of making out a call for a pastor, that they were able to support him; and that it was a sin for them to be using money, which would otherwise go toward evangelizing other communities. Another, simple minded brother told me that he went to that meeting with "five hundred piastres a mo. in his eye" as what they could pay toward the support of the Gospel. It was the testimony of their former preacher that he had no doubt but that he could obtain his whole support from the people were it not for the fixed sum received as salary from the mission. Knowing that he had a sufficient stipend, he said, the people gave him nothing and sold to him everything at the highest market price.

whereas had he been *their* pastor depending upon them for support they would cheerfully have given wood vegetables fruit and money sufficient for his comfortable support. "*Why* then" it may be asked "*have they not assumed* the *support* of *this* pastor"

Last week in the market of Baghchejik a simple minded and poor brother was purchasing the largest melon of a lot newly exposed for sale "Why do *you* select that" "*For my pastor*" "Are you rich and is he poor that you should do so. He has money enough." He was dissuaded from that act of love and gratitude which would have done himself and the pastor infinitely more good than can be estimated by the price of the melo

I once asked the collector of subscriptions toward the support of this preacher "What reason do the brethren give for not paying? He said every one replies '*why should I give. He has enough.*' My present purpose is not to answer the question "*Why*" otherwise than negatively that it is not from a lack of ability.

In regard to the other two churches instanced, I am convinced that their ability of self support is greater than that of the people in Baghchejik. And I have yet to learn that there is a church in the mission poorer than that in Baghchejik.

2 The churches requiring aid are those like the one in Biljik small in number, whose pastor, in my opinion, should not be *salaried* by the Mission, but *aided* according to his circumstances. We should aid such a church just as we would aid a poor man, in a way not to hinder, but to favor self exertion. Experien has shown that by putting a *salaried* man over a church we have in a great measure separated that which God has joined together – the flock and the support of the Shepherd. Churches once small, have increased in numbers and hold now the position of *grown* up children of over indulgent parents, unaccustomed unwilling and in that sense unable to support themselves.

Some of the churches have done literally nothing toward the support of their preachers. One brother at the last Annual Meeting stated that a church under his care of sixty five adult members, enjoying the labors of an educated preacher had done nothing toward his support. Other churches have promised to do a trifle - the Church in Nicomedia to pay about (1/12) one twelfth, that in Baghchejuk (1/28) one twenty eighth of the pastors salary. The fact that these trifles promised are rarely, and unseasonably if ever, paid, shows that however it may be regarded theoretically, practically that which is given by the Mission is the support of and not aid to the Chh.

You will infer that in my opinion the great reason why the churches of whose years and numbers more might be expected do so little toward supporting themselves, is that the Mission by supplying all their wants, have given them no occasion to help themselves. No want, no necessity for self-exertion has been felt, because all their necessities have been met from abroad.

"The earth is the Lords and the fulness thereof" That so much money is expended is not my objection, but that this course does not leave room for that amount of self denial which the churches should have in exercise for their own good. It does not favor the growth of the grace of giving. It makes the hope of planting self-supporting and self-propagating churches in this land vain. To the existing churches a great social blessing is denied. The exercise of the kindly and endearing amenities between pastor and people is prevented. The thousand ways in which gratitude love and the interchange of the choicest feelings natural to the pastoral relation, might be exercised, are by the Monthly stipend received from abroad closed as by gates of brass.

Your file of 'estimates' from this Mission will show that the demand for aid of the same churches is on the increase. The number of churches is also increasing. The question Whereunto will this matter grow? What will be the demand upon the churches in America when all this field shall be planted, when there shall be not sixteen but six hundred churches requiring aid? Merely as a financial question it is worthy of some thought. But the all important question in my mind is what will such churches be worth when planted? Just what to the earth sapless leafless fruitless trees are worth.

3 The high salaries paid pastors and all classes of Native Helpers was the third point upon which I proposed to express my convictions. Salaries are paid which enable the pastors and preachers to live above the condition of the people, so high that there can be little sympathy between them. So high are these salaries that the peoples' hope of being themselves able to pay them, is deferred, and their efforts to that end discouraged & repressed. Without enlarging at present upon this subject I will merely add that the idea of being paid for every thing done in the work in which we are engaged, is pervading the whole Protestant Community so that we can hardly get a man to do the work of a deacon without pay, or to walk a mile for the sake of preaching the gospel without receiving the wages of a day. And it is my conviction that this idea comes from the fact that by the mission the support of all native agency is assumed.

Such are some of the convictions which have been growing upon me for years. In entertaining and expressing them I do not intend to blame the mission for its past course. Its present position in relation to the Chh. can be accounted for without casting blame upon anybody. But it seems to me that we should, leaving the past, now open our eyes to existing evils and improve the present occasion of turning over a new leaf. When I express myself as ready to welcome the call to retrench, it is not that I regard the necessity of retrenchment otherwise than an evil, but one which may be overruled for a blessing to the work in this land

Yours truly I. W. Parsons.

Nicomedia Sep. 6. 1864.
Rec'd Oct. 7.
Ans'd Jan. 5, 1865
P. C.
Strong

Nicomedia Sept 27. 1861

Rev Dr. Anderson
Boston

My Dear Sir

On the 9th inst, still suffering from the fever and ague taken on the last months tour I started again for the district of Nice. On such tours we generally take a native helper with a horse and a man to take care of the horses. On this occasion I took a good brother of the Church in Baghchejuk able to endure hardness as a good soldier, which can not be said of all our native helpers, agreeing to share with him, according to my strength the use of my horse. We loaded my black Cappadocian with all necessary utensils for a tour, as follows:

1st Saddle bags no. 1. containing a change of linen, a pair of slippers, a towel, cake of soap, fine comb, pin and needle case, an iron tin cup (which in turn answers for a water cup, bread and milk bowl, tea kettle, tea pot and tea cup) small bags of tea sugar olives dried beef and bread, since we often find nothing to eat on the way. 2nd Saddle bags no. 2 well filled with Bibles, New Tests and tracts, with a few copies of Bunyan, Baxters Saints Rest and James Anxious Inquirer. The 3rd item tied to the back of my saddle is my sleeping gear consisting of ~~a~~ single quilt with a sheet sewed to it, & a 'flea bag' within which I tie myself only leaving my head out at night. Last of all are the rain coats and great coats of both of us strapped across the saddle. Thus loaded we toiled over the hills and mountains, the barometrical measurement of which I herewith send you.

The first night we were the guests of an Armenian from Baghchejik doing business in the Turkish village of Erbayli. Unfortunately his father a bigoted priest was with him, who did not allow any religious conversation or reading of the scriptures. The next day passing through Nice and by the ruins of one of the oldest temples of the ancient world, supposed to have been a temple of Pan, we reached Yenishir, once an out station of the Constantinople Station. Our hearts were deeply pained at what we saw there. The principal man among the protestants ~~the~~ is living in open concubinage with the sister of the Greek Priest of Soyut, and the little flock once gathered under the care of a native helper scattered, and the protestant name a word of reproach. Since the transfer of Bilijik to this station has brought Yenishir again under our care we shall do for it what we can.

From Yenishir we went to Marmajik a wealthy agricultural town where we found all - men women & children, in the harvest fields. At Solos we spent two days having the greatest freedom of access to all classes. There we sold two Bibles. A brother in Nicomedia had authorized me to give on his a/c a Bible to any poor man who might manifest a desire for it and an inability to purchase. In Solos I found such an one who with great joy welcomed the treasure. At Gûilek we found a man who has suffered a good deal of persecution as a protestant, one who appears well. He followed us to Karsak where we spent the Sabbath, and sold two Bibles. At Beñli whence we had previously been driven by force, we were well received and found an open door for preaching the Word. From thence we passed through Chengiler and the Yalova district selling all our books.

I am becoming more and more interested in the Nice District with its 25.000 Armenians. Why should it not become itself a station?

I would like to see that field separated from all external influences from the influence of all examples other than those of the Gospel and Apostolic times. I would *then* like to see a missionary full of faith and the Holy Ghost enter it to preach the gospel. I would have him provided with no other means for his work than Paul had at Thessalonica. The people are not savages, but have schools where the children of all are freely instructed in reading writing and Grammar. Hence the missionary would find no need of schools as a preparation for the Gospel. He has unlimited access to the people. Men are converted by the power of God - converted with (and by means of) no prospect of bettering their condition politically or socially, because with the missionary there is nothing to suggest or create one. The converts are persecuted, stripped of all their worldly goods. But the natural resources of the country are such that none can excusably remain even for a season poor and dependent. The brother above mentioned in Guilleh, when converted was anathematized and turned out of employment, but with great advantage to his worldly condition, for he found more remunerative work among the Turks, his neighbors.

When gathered into Churches? — Some from their own number will exhibit marks of a call to the Ministry, according to the arrangement of Him who no more plants a church without providing for its ministry, than he creates a body without a head. *Then let those bearing the marks* of a *divine call to the ministry be trained* as were Timothy & Titus *with as little worldly assistance* from the missionary as they received from Paul. Whence would Chh thus organized get the idea of receiving aid in the support of their own institutions? Not from the Gospel. Not from the examples of Chh planted by the Apostles. They could get it only from the missionary himself.

Unfortunately that field cannot be thus separated. Something in the course of the Missionaries on all sides of it has created and disseminated the idea, through every town village and hamlet of it, that they have an unlimited amount of gold, which they deal out as monthly wages to all who will join them. Satan thrusts this idea as a shield before the minds of all our hearers, from which glance off the arrows of the Truth.

It is my opinion, and I must repeat it, that we can make real progress as a mission only by retracing some of our steps. This we can do without blaming any who have preceded us or even ourselves for taking them. Awake, to the necessity of a change of policy, as it seems to me, all must be who study the history of the churches in Const. Broosa Nicomedia & Adabazar let us improve the War Emergency for making it. Let as many men and women be sent from America as the churches in America are willing to support but let us no longer hold ourselves responsible for the support of every description of native agency. Let us leave the support of the native ministry with the native churches, and be satisfied not with having planted Churches but self supporting and gospel propagating Churches.

Yours truly

J. W. Parsons.

Nicomedia, Sep. 27, 1861

Recd. Nov 8/61

Ack'd Jan 23, 1862

Extracts

Native Helpers

Nicomedia May 5. 1862.

Rev Dr. Anderson
Boston Mass.

My Dear Sir

On Fri. the 11th ult. I started for Angora taking with me Baron Hampartsoom the Colporteur. The first night we spent at Sabanja where we found the Armenian community in a State of great excitement on account of the lewd conduct of one of the priests. The priest himself was earnestly desiring to become a protestant only that he might marry, which he could not do as an Armenian priest. The following day we reached Koordbeling, where we spent the Sabbath with the little company of friends in that place. The next Armenian place on the way to Angora is Nalichan, which we reached in two days from Koordbeling. There we spent a day. We found but one person besides the teacher of the school who is a native of Nicomedia who could speak Armenian. The people are indifferent both as it respects their condition intellectually and morally. The teacher complained of the extreme dullness of his pupils, the cause of which he found in the fact that the common oil in which their food is prepared is made from the seed of the poppy. Two days further on we came to Istanos an Armenian town of 300 houses within six hours of Angora. In that place many copies of the Scriptures have been sold & many also have been burned by order of the priests. The language of the place is Armenian.

// We reached Angora saturday the 19th where we were cordially welcomed by Baron Abkar a Native Helper, and four persons from the R. Catholic Armenian Community who are under the anathema of the ecclesiastics for their adherance to the doctrines of the protestant Church. One of these is an old man of 70 who has endured stripes and imprisonment for Christs sake. During this visit it was my desire to visit the places in the vicinity where Armenians reside, but as it was Easter Festival it did not seem to be a favorable time. I went only to Kaledchik which is 12 hours west of Angora. // We spent two Sabbaths in Angora. There is a good work in progress in that great city. It may be desirable before long to make it a station with Nalichan, Istanos, Sivrihissar, Kaledchik Kerede and

Bolos as its Outstations// It is my opinion that until it is made a station it should be under the care of Yuzgat as one of its Out Stations.

There has been in Angora a case of persecution ~~for Conscience sake~~ on the part of the Turkish Govt. The first which has occurred under the new Sultan. I gathered from Baron Abkar the following particulars regarding it. Hassan Agha was born of Koordish parents in a village near Kharpoot. In early life he went to Constantinople where he learned the shoe-makers trade, which he followed in that city for eighteen years in partnership with some Armenians from a village near Cesarea. When his earnings amounted to from twenty five to thirty thousand piastres he removed to Angora where he purchased a house and shop, and married a Turkish woman. He seems to have learned from his partners in business something of Christianity and with them attended frequently if not regularly the services of the Armenian Church.

Four years ago when Baron Abkar first visited Angora Hassan came to him, appearing to be a zealous Armenian, arguing in favor of the fasts & feasts of Mary and the Saints, in a way however which showed that at heart he was not satisfied with himself or with his creed. At length he confessed that he was a Moslem, but was desirous of becoming a Christian. He anxiously inquired if Abkar could procure baptism for him. Abkar gave him a New Testament and some new ideas as to what it is necessary to believe to do and to be in order to be a true Christian.

Not long after he was discovered by some Turkish Zaptiehs participating in a religious ceremony at an Armenian Monastery by whom he was reported to the Pasha, and accused of being a Christian. On that occasion in order to escape the doom of an apostate he claimed to be of Christian parentage and of having been made a Moslem by force. He was then divorced from his wife. But upon repenting was read back into the number of the faithful and remarried. He however continued secretly in the practice of the rites of the Armenian Church, and at various times sought baptism at the hands of the Armenian ecclesiastics. He then in turn went to the Greek and Roman Catholic Bishops seeking Christian baptism.// He appeared to be anxiously seeking the salvation of his soul & deeply impressed with the idea that baptism was necessary for salvation

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N. Turkey,

## *NICOMEDIA.*

### LETTER FROM MR. PARSONS, MAY 5, 1862.

### *Visit to Angora.*

MR. PARSONS visited Angora in April, taking with him Baron Hampartsoon, the colporter. They started on Friday, April 11, visiting Sabanja, Koordbeleng and Nalichan on the way, and reached Angora, Saturday, April 19, where they were cordially welcomed by Baron Abkar, the native helper, and by four persons from the Roman Catholic Armenian community, who are under the anathema of the ecclesiastics for their adherence to the doctrines of the Protestant church.

Hassan, the Persecuted Turkish Convert.

Four years ago, when Abkar first visited Angora, Hassan conversed with him, professing to be an Armenian, arguing in favor of the fasts, the feasts, &c., but in a way which indicated that he was not easy. At length he confessed that he was a Moslem, but said he wished to become a Christian. He was instructed as to the nature of true Christianity

From the time that he was fully enlightened, he ceased not to preach Christ and him crucified to all persons as he had opportunity,—to Moslems and Jews, to Greeks, Armenians and Roman Catholics,—until the first day of the last month of Ramazan, when, instigated by his father-in-law and other bigoted Turks, the Pasha caused his arrest and imprisonment. On the fourth day he was called before the Pasha and asked, "Are you a Moslem?" He replied, "No. I believe not in Mohammed, who is dead, but in Christ, who liveth evermore. My rule of faith is this book"—showing his New Testament. The Pasha said, "Religion is free, you can be what you like, but why have you, an apostate, been living with a faithful woman?" Upon this he was remanded to prison. Standing without were his father-in-law and other Turks, who, as he came out, seized him by the throat and would have strangled him to death on the spot, but for the interference of the Pasha. He was taken to prison and put in chains.

A second time he was called, again professed his faith in Christ, and was again remanded to prison, and chains upon his neck were added to manacles and fetters. The iron with which he was bound amounted to from 150 to 200 lbs. weight. But had he been left to the cold iron, his treatment would have been tolerable compared with that which he received at the barbarous hands of his guard, who practiced upon him every species of cruelty. He was not again called before the Pasha, but in the extremity of his sufferings at the hands of the inhuman guard, and in their presence, he pronounced the formula of acknowledging Mohammed. It seems to have been well understood that the recantation was forced, for he was not thereupon set free. After six or eight weeks' imprisonment in Angora, he was sent to the Pasha at Yozgat, to whom the Pasha in Angora is answerable. The impression in Angora is that he will be sent thence to the arsenal at Sinope, where he will find imprisonment and employment for life.

Mr. Herrick writing from Constantinople, June 2, mentions first, that the persecuted Turk from Angora has arrived there, having made his escape by night from Yozgat, after a stay of twelve days. "He appears like a thoroughly sincere man, is wide awake and of an inquiring mind, though he has very little education." He seems meek, firm in his faith in Christ, active, and "not afraid of any work."

John Abkar went to Angora to reside he found him in that condition of mind and labored earnestly to instruct him in the way of Salvation - He received the truth with great gladness of heart and became more desirous of doing the will of Christ than of receiving any outward signs of discipleship. The R. Catholic Bishop hearing of his attaching himself so closely to Abkar sent for him and asked him why he went to the Protestants? He replied "I came first to you to be baptised, you neither baptised me nor taught me the way of the Lord, but turned me away empty. The Protestant hoja has instructed me in regard to the doctrines and duties of the Christian religion. For six months according to his advice I have closed my shop and done no business on the Lords day" // The Bishop gave him a written prayer which he was to learn and after fifteen days present himself for baptism.

// From the time that he was fully enlightened he ceased not to preach Christ and him crucified to all persons as he had opportunity, to Moslems & Jews, to Greeks, Armenians & Roman Catholics — Until the first day of the last month of Ramazan, when instigated by his father-in-law and and other bigoted Turks, the Pasha caused his arrest and imprisonment. On the fourth day he was called before the Pasha and asked: "Are you a Moslem?" He replied "No. I believe not in Mahomet who is dead but in Christ who liveth evermore; my rule of faith is this book" showing his New Testament. The Pasha said "Religion is free you can be what you like, *but* why have you an apostate been living with a *faithful* woman?" Upon this he was remanded to prison. Standing without were his father-in-law & other Turks, who as he came out seized him by the throat and would have strangled him to death on the spot but for the interference of the Pasha. He was taken to prison & put in chains.

A second time he was called and again professed his faith in Christ and was again remanded to prison, and chains upon his neck were added to manacles & fetters. The iron with which he was bound amounted to from 150 to 200 lbs weight. Had he been left to the cold iron, his treatment would have been tolerable compared with that which he received at the barbarous hands of his guard who practiced upon him any species of cruelty // pricking and cutting him with their knives and Yataghans and to add to his torture indulging their horrid lust upon him as described in the 1st Ch. of the Epistle to the Romans. // He was not again called before the Pasha but in the extremity of his sufferings at the hands of the inhuman guard and in their presence he pronounced the formula of acknowledging Mahommet. It seems to have been well understood that the recantation was forced, for he was not thereupon set free. After six or eight weeks imprisonment as above described in Angora he was sent to the Pasha at Yuzgat to whom the Pasha in Angora is answerable. The impression in Angora is that he will be sent thence to the Arsenal at Sinope where he will find imprisonment and employment for life. Two months ago this case was brought to the knowledge of the Embassadors of Protestant England and Holland. As yet not a step has been taken which gives any promise of relief. We still hope and pray that Hassan may have grace to disown before the Pasha what in the hour of trial he acknowledged before his tormentors, and claim freedom and protection as a Christian. We also hope that ere it be quite too late, an order may be obtained through the influence of the Eng. Embassador which shall cause the Pasha at Yuzgat to respect and grant that claim.

During my absence a destructive fire occurred in Ovajuk rendering houseless over a hundred families. Our place for worship together with the houses of two of the protestant brethren were destroyed. //

Very truly & affectionately

Yours J. W. Parsons.

May 6. ~

P.S. // Baron Hampartsoom who accompanied me to Angora and on our return separated from me at the bridge where the road crosses the Sakarius, to go to Koordbeleng has just returned and reports the following entirely unexpected treatment at the hands of the people of that town: It was Friday when he arrived and a rainy day. The great mass of the people who would otherwise have been scattered through a thousand vineyards and mulberry orchards were in town. On that and the following day he had most excellent opportunities for preaching the gospel. His heart was rejoiced at the attention given. On the Sabbath also great numbers came to him. The priests & head men of the place became very much incensed. At first they endeavored by threatening terrible things to induce the person of whom the house was hired to turn him and the books which are kept there on sale into the street. Then the command seems to have been given to beat Baron Hampartsoom and drive him from the place. A crowd of some hundreds greatly excited drew him violently into the street, beat him with clubs till he was apparently dead. As he revived they beat him again. One of the protestants "coming to his rescue was also beaten till they seemed to be frightened at their own bloody doings. They finally "drew" Baron Hampartsoom "out of the city," where they beat him again and left him "supposing he had been dead". As did Paul's persecutors at Lystra. With the aid of two friendly Armenians our brother found his way with great difficulty — for it was dark, sabbath evening 6–9 o.c. — to a near Turkish village, where he was cared for by the Turks in the most tender manner. Through great suffering he got home last night. To day he is cared for by his family & sympathizing friends. From the crown of his head to the soles of his feet there appears not to be a muscle which is not battered & bruised, some parts of his body are red some are black & blue. His back is covered with blotches, where the blood by pounding has been forced through the pores of the skin. Had he not been a large stout and fleshy person he could hardly have survived the treatment.

I am at a loss to account for this affair. I had supposed that for that place the time for such a demonstration had passed. Four years ago I barely escaped similar treatment, and since then there have been cases of cruel persecution. But of late we have been there so frequently, often alone, once with my family and a good deal of the time during the past two years we have kept a native Helper there, and nothing of this has occurred. Baron Hampartsoom is one of the oldest, most experienced & most prudent men in our employ, eminently a pacificator and not a disturber.

I can account for it only in a way which gives me great encouragement. Of late we have made evident advance there. The Truth has been preached with the power of the Holy Spirit accompanying it, evidently. The adversary has been aroused. He will be foiled and defeated. A stronger than he has undertaken to despoil him. I have great hope that he will have to give up even the armor (the inflictors of this wrong & these sufferings upon our brother) in which he has trusted.

The affair has been laid before the Pasha but as the Head man of Koordbeling is a particular friend of his, I have no expectation of seeing anything like justice done. They are both notoriously wicked men.

I. W. P.

Nicomedia May 5. 1862.
Rec'd June 10.
Ack'd Sept 10

Nicomedia Jan. 15. 1863

Rev R. Anderson D.D.
Missionary House Boston.

Dear Sir.

During the summer and autumn of the past year, reviewing a period during which I have not written you, I made repeated tours of this field, leaving my family in Baghchejuk. The Turkish-speaking part of this field, which was the most distant and scattered part, now belongs to the Broosa Station. The out-stations Tamluk and Koordbeling each about 50 miles distant from Nicomedia, are the most remote of the thirty Armenian towns and villages of this Station. The great want of the field continues to be that of suitable native Helpers. I need very much three good men, one for Nice district one for Koordbeling and one for Rojuk. Since I came to this field I have sent four of the most promising young men to Bebek, one left on account of his eyes, another on account of some other weakness, another is working as a tailor in Scotland, whither he went to finish his education, but failed of finding support, the fourth is in "business" in Adabazaar. The latter studied with special reference to Koordbeling, where he had labored as a colporteur. He was highly esteemed by his instructors. He married one of the best girls from the Boarding School of the Mission, and was in every way qualified for the work in that town. He was persuaded by his father-in-law, who is a sympathiser with Pastor Simon of Pera to go into business. Aside from the pastors of Adabazar and Baghchejuk, and the preacher here, I have but two helpers for this large field, one is located at Tamluk, the other is an itinerant preacher, laboring with special reference to the Nice district. There are plenty of young men of good abilities and sufficiently educated for the village work, in our churches, but the spirit of self denial is wanting. We need a revival of Religion which shall turn these men from the pursuit of riches to the service of the Lord.

Mr. Hamlin has written you an account of the ordination of pastor Alexander. A month after the ordination he was united in marriage to a graduate of the Mission Boarding School, a native of Baghchejuk. On the eve of this event the people raised his salary to three liras a month - $13. This they will pay regularly and increase it from time to time. They are doing nobly and may well be held up as an example for the imitation of all the churches in the empire. There are but twenty nine (29) taxpayers and, then, with but one exception very poor. That one rich man does not unite cordially in the support of the pastor, so far as his influence and example go he would discourage the undertaking. Do not get a too high opinion of the selfdenial of the Pastor. You will remember that we paid about $350. last year toward clearing off a debt under which he was laboring, on condition that he should remain pastor and be supported by the people a certain number of years. He is not altogether free from the spirit which possesses almost all our helpers. I have heard him say that he should not remain with his people after the time of his engagement is out, unless they give him a comfortable support. By comfortable support is understood such as the Missionaries have afforded and do now in almost every Station give from the funds of the Board.

I am trying to bring out the ability of the church in Baghchejuk. I am confident that it exists. There are then sixty taxpayers. Of these from 10 to 15 are large property owners. All have some property and are able to get a comfortable living. Compared with the people in Adabazar they can give six liras. When the pastor had eight liras a month from the Mission I considered that a sufficient reason why the people would give nothing. When two liras a month were taken off, they agreed to give a half lira. I now take off another lira & promise to take off two more next July. They promise to increase by one lira. The pastor really needs more than they have an idea of. He was educated in America has wants which are remote from the ideas of the villagers. I do not see how he can soon be supported as he should be by such a people.

Since the change in the policy of the mission in reference to the support of the pastors of the churches, Pastor Hohannes has been endeavoring to get property into his hands by which in process of time he will be independent of the people and of the mission. From his mulberry orchard and gardens he realized last year, clear of expenses, about three thousand piasters. He has a horse which also brings him in daily a little sum. The people seeing this are not able to see ~~even~~ the necessity of my giving even five liras a month "aid", or of their giving anything. They however give, because they are told that it is their duty to do so. Were the church and congregation feeble in numbers and ability to seek in this way to provide in part for his support would not be unobjectionable. But as they are abundantly able to support him well I regard it as an evil next to that of supporting him entirely from the funds of the Mission. I should here say that his plan is to entrust his secular cares to his step-son, so as still to give himself wholly to the work of the Ministry. I am happy to be able to say that the School which is entirely selfsupporting is very flourishing.

In the Evangelical Community in Nicomedia there are fifty taxpayers. The teacher is the stated supply of the pulpit. Three fifths (3/5) of his salary is paid by the people. The brethren look forward to the end of this year as the time when they will assume their entire support.

The internal and spiritual condition of these two churches is a source of continued grief and anxiety. The divisions which in the church of Nicomedia have been of long standing, are appearing in Baghchejuk and threaten the very existence of the church.

What we need is the out-pouring of the Holy Spirit. I have been a little encouraged by the attendance upon the meetings for prayer during the week ending the 11th. Both here and in Baghchejuk it was larger than, from the condition of the churches, we had ground to expect.

The Helper in Tamluk is much encouraged. His school embraces all the children of the village, all among whom a desire for mental improvement has been awakened. Koordbeleng and Ovajuk are visited occasionally by the general Helper at the Station and myself.

Very truly & affectionately

J. W. Parsons.

Nicomedia Jan. 15. 1863.

× Rec'd. Feb. 23.

Ans'd Sept 30

Nicomedia Jan. 12. 1864.

Rev R. Anderson DD
Miss'y House Boston

Dear Sir,

The new Year has been thus far a season of united prayer in all the churches connected with this Station. The attendance in Nicomedia has been much better than that of previous years. The state of feeling in the church is much improved of late. Old quarrels have been settled. At the last Communion five persons were received to church fellowship on profession of their faith. The community is coming gradually up to a selfsupporting position. I have fixed upon July as the most distant period at which it will require aid from abroad.

The church in Adabazaar is not growing. Its number is even decreasing. Some of its leading members have died during the year. Others have removed from the place. It is still united, and continues to support its pastor and School, though with difficulty.

At the resignation of the Pastor in April of last year the church in Baghchejuk was in a distracted and demoralized state. It had not been recognized as a church of Christ by its pastor for two years; that is, the ordinances of Baptism and the Lord's Supper had not been administered to it during that length of time. Since then the ordinances have been regularly administered. At the last Communion one person was admitted to the church. Three others had been examined and would have been admitted had they been in town at the time. They were away from home on business. There are several cases of discipline in progress. The pulpit since September has been supplied by a graduate of the last class at Bebek. I hope that he with his excellent wife, who was in the School at Haskeuy, will prove a valuable Helper.

Koordbeleng remains still without a supply. The only person whom we can recognize as a brother in that place has been admitted to the fellowship of the church in Nicomedia.

Ovajuk is also without regular preaching. In both of these places the field appears white for the harvest, but there are no laborers.

The little community in Tamluk is gradually increasing the Helper there teaches during the week. He finds time to visit a good deal and is welcomed wherever he goes. The ordinances of Baptism and the Lords' Supper are regularly administered, though in no other way has there been recognized a church in the place, of the communicants five or six are member of the church in Adabazar and one belongs to the church in Baghchejuk.

// The heavy fall of snow has made it impossible to make tours during the winter thus far. My itinerant helper is weather-bound to Nicomedia. But the gain is great to the church in this place because he is a man abounding in faith and love and good works.

During the past year there were one-hundred-and-twenty copies of the Avedaper taken in this district. My list of subscribers for 1864 is not complete, and cannot be till I visit the villages but I hope to find more than two hundred paying subscribers. Our last year's subscription was one-fifth of the Edition issued.

I have to acknowledge my delinquency in the matter of correspondence with the Missionary House for the past year. I hope to do better in the future.

With affectionate regards
Yours
J. W. Parsons.

Nicomedia, Jan. 12, 1864.
Rec'd Feb. 18.
Ack'd Apr. 12, 1864

Nicomedia March 15. 1864

Rev. R. Anderson D.D.
Boston Massachusetts

My Dear Sir.

I have just returned from a tour through three of the of the principle districts connected with this station. My first sabbath I spent in Ortakeuy a village of a thousand families, about one half of whom are Armenians descended from those who did not reject the decrees of the Council of Chalcedon, and are still in connection with the Greek Church. Within five years more than a hundred Bibles have been sold to the people of that village mostly at the market or fair in Geivch. Until very recently we have never been allowed to lodge in the Armenian Quarter. On this occasion however we were cordially received and found three new subscribers for the Avedaper, sold one Bible, several New Testaments, and nine Tract Primers. The number of Avedapers now sent to the Koordbeleg district is (17) seventeen. The door is wide open. But we can find no right-minded man to enter and labor in that district containing over fifty towns and villages.

// In passing over the great and rich plain watered by the Sakarius River, from Geivch to Nice, I was struck with the stimulus which the War in America has given to the culture of Cotton. Cotton was raised here before America was discovered, but the introduction of American seed, the plough and the gin bid fair to make it a ~~rival~~, under the fostering care of the govt. and the foreign demand, a rival of the silk business. //

An Imperial Commissioner has done much of late in restoring Nice and making it again a place of residence and centre of business. Old Baths have been restored. Old mosques which before Soliman (A.D. 1080) were Christian Churches and since 1500 have been used as stables and folds for herds and flocks from the neighboring plains, have been excavated cleansed and repaired; new houses have been built by the govemt. Circassians, Armenians and others have been encouraged to occupy them. It has been made the residence of the Caimakam or Pasha of the district. Among the new families of Armenians I found two who were glad to subscribe for the Avedaper. In passing from the city along the north side of the Lake I was glad to see that the deliterious Indian hemp was giving place to the Cotton plant. The demand of the European looms being greater than that of the Arabian narghile.

I visited five Armenian towns on the north of the Lake of Nice. There are five others on the south now belonging to the Broosa Station. I found in every place something to encourage me to hope that this kind of labor is not in vain. In the Yalova district which lies on the Marmora Sea and the Gulf of Nicomedia is a cluster of six Armenian towns and villages beautifully situated rich in vineyards mulbery orchards and wheat fields, but as it regards general intelligence and gospel light, the most dark and wretched district in this field. The Bibles with which I leave the Nice district I almost invariably take unsold with me back to Nicomedia. In looking back and comparing even this field with what it was five years ago I have much to encourage me.

// The Pastors of the neighboring churches met in this city last month to form a Presbytery or Association, to include the churches in Adabazar Baghchejuk Nicomedia Bilijik Broosa, Bandurma and such as may be organized within the bounds of Bithynia. The plan which they formed is to be submitted to the Churches, if they approve of it, there will be a meeting of Pastors and delegates in Broosa next September for more complete and permanent organization. //

Very truly and affectionately
Yours
J. W. Parsons.

Nicomedia, March 18. 1867.
Rec'd Apr. 19.

Nicomedia Nov. 28. 1864

Rev. Dr Anderson

Dear Sir

During the past summer the churches in Nicomedia and Baghchijuk having been without pastors or any regular supply, I have not been able to make the usual number of tours. But my lack of service in this department has been more than made up by my Itinerating Helper Baron Hampartsoom, who has visited some of the districts connected with this Station repeatedly and with more than usual encouragement. In July and August much of my time was taken up in seeking the means for building and in building a Meeting House in Ovajuk. Since the fire which, three years ago, destroyed one hundred out of the three hundred houses of the village, it has been almost impossible to find a suitable house for meetings. With the help of friends, native and American, and by a moderate sum as advance rent, I was enabled to build a house suitable for the School and for public Worship and a residence for the Native Helper. The building is 30 feet square, the audience room 15 by 30 with a gallery across one end, the other half contains the rooms of the Helper, so built that the whole can be thrown into one room whenever the congregation shall require the enlargement. The gallery is designed for the females, and is in exact accordance with the popular idea of propriety. The number of females who attend public Worship has increased from two to fifteen since we have met in the new place. The whole cost was between six and seven thousand piastres, about $ 240 in gold. Baron Arakel formerly Preacher & Teacher in Nicomedia is the Native Helper in Ovajuk. Since the 1st of Sept. Pastor Hohannes Der Sahagyan has been laboring in Nicomedia thus far with very great encouragement. The school is instructed by a young man who was five years in America, a classmate in Bebek with Pastor Stepan. The school in Baghchijuk is taught by a younger brother of Pastor Alexander of Adabazar, and is entirely supported by the people. This young brother renders very valuable service also as a preacher. The girls School in Baghchejuk enters today upon its winter term in a new room, with undiminished usefulness and popularity.

In Adabazar, Pastor Alexander has been encouraged of late by seeing new faces in his congregation, of these, some ~~(3 or 4)~~ have become as it is hoped permanently connected with the protestant community.

The Helper at Tarsilik has been sick a long time with Typhus fever.

The deacon of the church in Baghchejik has gone to Koordbeleng to labor as Colporter and Helper for the winter.

Since Pastor Hohannes came to my help in Sept. I have visited thirteen towns which I regard as semi-out Stations. My success in the Book department was more than usual. In one place the teacher of the School bought two hundred piasters worth of Bibles and New Testaments for his pupils and their parents. In a private interview he showed me a large part of Jones Catechism (published by the Mission) transcribed into a blank book. He was afraid to use the printed book in his school. He said he wished his pupils to have, each one of them, the Holy Scripture in hand to look out the ~~proof~~ texts cited in the Catechism.

I have been greatly cheered by two incidents which occurred during the summer. One brother from a village in which we are not able to sustain a regular religious service brought me one tenth of the avails of his silk business as an acknowledgment that he and all his property ~~he had given to~~ was the Lord's. That which he put into my hand, he wished me to use in building the ~~Meeting~~ House in Oovajik or in any other way that should seem to me desirable.

Another brother called upon me in Baghchejik and put twenty five Napoleons, nearly $100. in gold into my hand to be used in the Lords work at my discretion. On the condition that I should not divulge the name of the donor. This was but the overflowings of his liberality. He gives freely to the poor and for the support of the Gospel institutions in his native place. If there were but a few in our churches of the same Spirit there would be no question as to ability of self support.

I was gratified at the confidence placed in me as the Almoner of their gifts. It touched me deeply and led me as I humbly trust to desire from the Divine Master grace to be ~~found~~ faithful and wise in the use of all the means placed in my hands.

Very truly & affectionately Yours

J. W. Parsons

Nicomedia, Nov. 28, 1864.

Rec'd Dec. 30

[illegible]

Nicomedia Feb. 6, 1865

Rev Dr Anderson
Boston Mass.

My Dear Sir

Two weeks ago tomorrow accompanied by an itinerating Helper, I set out on the tour of the villages to the north and north west of Adabazar. The first Armenian village we came to, after leaving Nicomedia is rarely visited, on account of its distance from the great routes of travel. I know not that there is one enlightened person in the place. The next - Armash, six hours from Nicomedia and four from Adabazar has a monastery, a training school for Vartabeds and a printing press, from which is issued the "Hope" a monthly magazine of a religious and literary character. Our esteemed Helper in Ovajuk was educated at Armash. There are a few enlightened persons in the village. One hour beyond Armash is Haskal where we spent two nights and a day. The only person known as a protestant there is a dissipated and prayerless man and a stone of stumbling to many. Three hours further to the north is Elmalû. Our host is a warm hearted and apparently a christian man. His son-in-law also favorably inclined to the truth, is the teacher of the village school. The females of the village appear to be friendly and desirous of instruction. To the east from that place are four large villages of those Armenians who still adhere to the old Greek church. They speak Armenian and Turkish and know nothing of Greek - not so accessable as the other Armenians yet not so distant as the Greeks. Ferezli a village of one hundred and fifty houses is so near our Out-Station Tamluk that should there be a movement there and a congregation gathered. the Helper at Tamluk could preach the same day in both places. The same is true of Norkeuy on the other side. These two villages constitute an interesting field of labor for the infant church in Tamluk. There are eight communicants in Tamluk constituting a church though they are not formally recognized as such. They are still regarded as a part of the mother church in Adabazar. The ordinances of the L. S. and Baptism are regularly administered by the Pastor of the Adabazar church.

On my return home I spent a day with Pastor Alexander at Adabazar. He is encouraged by the attendance on the Sabbath worship of new persons from Sabbath to Sabbath. Of them three have recently joined the Protestant community. Beside the support of the pastor the congregation have undertaken to sustain a colporter paying him one hundred and seventy piastres a month.

The villages above mentioned together with Sabanja and a small village on the Sakarias river, where there are already several protestant families and members of the Adabazar church, constitute the Home Mission field for that church. The employment of the colporter is an important step forward toward its cultivation. The Lord is raising up laborers from among that people. Pastor Alexander is a native of the place and a child of the church. The Helper at Tamluk & the teacher in Baghchijuk were one after the other trained for their present positions of usefulness by Pastor Alexander. A young man of promise is now under his instruction, and assisting him in the School, who is preparing to go in his turn to some place as a Helper or a Teacher.

Very truly and affectionately
Yours
J. W. Parsons.

Nicomedia, Feb. 6. 1869.
Rec'd March 8.
Ans'd June 7

Nicomedia Ap. 24. 1865

Rev Dr. Anderson
Missionary House Boston

My Dear Sir.

You will pained to hear that the beloved brother and colaborer in the Work of the Lord in this land, Rev H. Der Sahagyan has been called away to his Heavenly Rest. He was confined to his bed only four days. Tuesday night he fainted away ~~apparently~~ from excessive weakness. as we supposed but I now think it was a stroke of paralysis as from that time he was not able to converse. His mind was wandering. His words incoherent. There were traces also of the intermittent fever, resembling what in Thessalonica used to be called the Malignant fever. The Doctor regard=ed it as such, and gave Quinine. We did not realize that his disease was alarming till yesterday. Last night a little past midnight he breathed his last.

He leaves a wife and three children, the eldest a daughter about twelve years old. His wife had but just returned from burying her eldest son in Beyroot when she was called to minister at the dying bed of her husband. Again this people are left without a Pastor. The funeral will be attended tomorrow. Pastor Alexander from Adabazar, Baron Arakel from Ovajuk, the teacher and brethren from Baghchejik are expected to be present. Pray for us, for the bereaved family and this poor people. Yours affectionately J. W. Parsons.

P.S. Perhaps you will be interested in the particulars which I have written to Dr Wood and enclose in this. J.W.P.

Nicomedia, Feb. 6. 1865.

Nicomedia, Apr. 24. 1865.

S. Rec'd May 18,

Ansd June, 7.

Nicomedia Sept. 12, 1865

Rev Rufus Anderson DD
Sec. A.B.C.F.M. Boston

My Dear Sir

The church in *Nicomedia* have made arrangements with Baron Garabet, recently teacher in Marsovan, to minister unto them as teacher and preacher. He was at one time a prominent 'secessionist' but afterward made public acknowledgment of his wrong doing in that respect. He has an assistant in the school. The people bear two-fifths of the burden of their support. The church in *Adabazar* at the request of the infant community in 'Mooratchai', of the Broosa Station, cheerfully sent their pastor and a helper to labor in the gospel work one month. The pastor has returned very much refreshed in spirit. The helper remains as teacher and Helper in Mooratchai. The brother in *Koordbeleng* is laboring earnestly amid persecutions and many discouragements. He also has recently refreshed his spirit by a visit to Mooratchai. and wonders why the work in Mooratchai with almost no means has developed so much while after years of labor so little fruit has been seen in Koordbeleng. In *Ovajuk* the good leaven is working with very encouraging results. To oppose the work the Bishop of Nicomedia during the past two months has done every thing in his power. Three of the new brethren were employed in the Sultans cloth Factory. The *director* being an Armenian, the Bishop procured their discharge, and poured upon them the severest ecclesiastical maledictions. The Helper in Ovajuk is Baron Arakel formerly teacher in Nicomedia. At the last Communion in *Baghchejuk* five persons were received to church fellowship, of these four were from Ovajuk. (one hour distant) The congregation in Baghchejuk is increasing. The preacher, younger brother of the Pastor in Adabazar, is an earnest worker. With but little assistance he has acquired a good knowledge of English, *with no assistance* has nearly completed Smith Algebra, college Edition. Has read a good deal of History and Lectures on Moral Philosophy and Theology. He is an attractive preacher.

On account of the prevalance of the Cholera I have not made the usual number of Tours this summer. A good deal of the time the quarantine regulations have been such as to put a stop to all travelling.

While the cholera was raging in Constantinople notwithstanding the strict quarantine a few cases proved fatal in this city and in the villages. On the 29th ult it broke out in Ovajuk, up to the 7th inst one hundred and twenty persons were its victims and it is still prevailing there. Among the first taken was one of the four who the preceding sabbath had been admitted to the Communion of the church in Baghchejuk. The eldest son and mother-in-law of another church member, the wife of another & one of the new converts followed. A promising lad from the school was also taken. On the first appearance of the disease the Bishop fled in great trepidation to Baghchejuk. The disease appeared to follow him. He was one of the first victims. He sent for me in haste while in the early stage of the disease. The medicines appeared to be perfectly successful, but the next day he had a relapse and died. Two men dug the grave in the church yard and deposited without ceremony the earthly remains of Stepan, Bishop of Nicomedia. He was recently acting Patriarch at Constantinople. A native of Adabazar. about sixty yrs old. Thus far only one member of the church has died, many have been taken with the disease but the means have been promptly used. The brother who died was the first taken; having medicine by him he made immoderate use of it, before I could get to him he had taken an extravagant dose of the "mixture", the next day he died. He was preceded to the grave by a little daughter two years old and followed — the same day, by a fine little son of five years. Up to the present time probably one hundred persons have died in Nicomedia of the Cholera, fifty in Baghchejuk & from 10 to 30 each in the other villages. Greek and Armenian in the vicinity. There are now few deaths. —— In the midst of the cholera, by the same post, we hear of the death of two of our dearest friends. of Bros Dodd and Morgan our old associates in the Jewish Work. Our acquaintance commenced in N. Y. Seminary. when Bro. Dodd & myself were classma Beloved brethren, endeared to all. eminently useful in the Work. The Lord has taken those whom he loved and who loved Him to himself and Zion now mourns.

Yours truly — J. W. Parsons.

Nicomedia, Sept. 12, 1865.
Rec'd. Oct. 11

Nicomedia Sept. 18. 1865

Rev Dr. Anderson
Boston Dear Sir.

I find mine of the 12th still here. My family are in Baghchejuk. I came this time to administer the Lords Supper yesterday, and to fill my hebé with books for a tour today. The cholera has everywhere so far abated as to render travelling possible and prudent. These days my mind is much impressed with the fact that we who remain must be diligent in labor, instant in season and out of season, preaching the Gospel to dying men. In taking away Bros. Dodd and Morgan of the three who were associated in Salonica the Master I feel is calling upon me to be up and doing, to redeem the time. In his great mercy he has taken them well prepared and spared for a season the other. Why he has taken those who were so eminently useful and spared one who deserves not the name of a missionary is one of the mysteries of his Grace as well as of his providence, doubtless; to that grace I commend the poor remnant of my life.

My mind recalls the fellowship in labor, sufferings sorrows and joys with those dear brethren in Salonica. In regard to Bro. Dodd that fellowship commenced just twenty years ago this month, when we met as classmates in N.Y. Theol Sem. His missionary work had already begun, to it he had consecrated his talents and attainments, which had even then been recognized as of a high order. Early in his course in the Seminary he was instrumental in leading others to consider the question of personal consecration to that work. He was prominent among those who appeared to prevail at the Throne of Grace so as to procure that remarkable out-pouring of the Holy Spirit upon the Seminary in 1846 – 1847. The duty of entire personal consecration to Christ, was urged upon all, as the first step to a right decision of the question of personal duty to the heathen. The result was a great blessing a fresh baptism, in which Profs & Students all participated.

The idea of laboring for the personal consecration of the soul to the Divine Redeemer he carried with him when he went to the Jews.

While in the Seminary he was laboring for the salvation of souls, as a Teacher in the Sabbath school, I recall distinctly the joy he felt upon observing indications of the Spirit's special influence upon the hearts of his pupils. While in the Jewish mission, however others might regard the prophecies in regard to Israel as a guide in laboring for them, he looked upon them as sinners needing a personal interest in Christ.

" On account of his oft infirmities he used to call himself but half a missionary. ~~He~~ was in fact an active efficient and successful Missionary. We have good reason to hope that from among the Jews even, he will have seals of his ministry and crowns of his rejoicing in the day of the Lord Jesus.

Several tracts and a little vol. of hymns for social and public worship from his pen are still doing a good work among the Jews.

His great work was his Faith. He prayed as a child of the Heavenly Father. His requests in behalf of his associates and of individuals among the people often appeared to be granted because made by a loving and beloved child. Our fields of labor have been different since the transfer of the Jewish work to other Societies, but I have ever felt that I was receiving blessings in answer to his requests at the Throne of Grace.

How soon the third and youngest and strongest of the Salonica band was called to follow. Ere Bro. Morgan had heard of Bro. Dodd's departure he doubtless met him with a welcome on the other — the Shining Shore. They were probably more endeared to each other than any other two missionaries in Turkey. How sweet their union in Heaven. The one welcoming the other into the joy of their Lord.

Of Bro. Morgan I may say that he was a beloved associate and distinguished as a missionary to the Jews by the same qualities of mind and heart which have since endeared him to all, and made him a missionary of preeminent ability.

And now who will come forward to supply their places?

Your truly. I. W. Parsons.

Nicomedia, Sep. 18, 1865.
S. Rec'd Oct. 11
[illegible]
Dodd & Morgan.

Nicomedia Nov. 6. 1865

Rev Dr. Anderson
Sec. A.B.C.F.M Boston

My Dear Sir,

During the past two months I have visited almost every Armenian town in this field. I went first to the *Yalova district* where are six villages. In one of which we have unopposed access to the people. The teacher of the school has bought during the past two years four or five hundred piaster worth of books mostly of the Holy Scriptures. to sell to others. The priest has most of our books and recommends them to others. In another village the teacher of the school looks to our occasional visits for assistance in his own studies, this brings us into friendly relations with the people. The *Nice district* was next visited where are many friends and many scoffers. Belonging to this Station in that district are five Armenian towns with an aggregate of seventeen hundred houses. I spent six days in the *Koordbeleng district*, where labors a native brother who was with Dr Smith when he was mobbed in Erzroom many years ago. He is a bold and earnest preacher of the Gospel. In Koordbeleng there are many individuals known as protestants, some of them rich and influential, but who for various reasons are standing apart, unwilling to unite with the *few* poor persons, who appear to have received the Truth in love. There is almost no congregation. They say if we had a *Church* a school and a regular minister we would organize as a Protestant Community. One of this class procured last winter through the agency of the Protestant Community in Constantinople a decision in regard to some property, which he could have procured by no other agency in Turkey, and which on account of its unrighteousness makes every right-minded man in that vicinity blush to be called a Protestant.

// The last district visited was that of Adabazar. Mr. I. G. Bliss went with me. We went first to Armash where there is a monastery with a large number of vartabeds, a Training school for vartabeds and teachers, a printing press, from which is issued a Monthly Magazine, three hundred and sixty rooms for pilgrims, and a miracle working Picture of the Virgin. Over against the principal entrance to the monastery is a drinking den, in the centre of which we saw a large hhd of New England Rum. We found the vartabeds preparing for their afternoon devotions and disinclined to having any intercourse with us.

In Haskal we found a friendly welcome in the family of one who is a *professing* Protestant. The Teacher of the school bought several books and surrounded by twenty or thirty boys declared it to be his desire to use only the scriptures in the modern language in the school. This he would not have said had he not known the desire of the people to have been the same. // We sold a New Testament in another village. Few books have found their way into the villages of this district. The villages are small and the number of readers few. // We had a delightful visit with the little church of 7 – 8 members in Tamluk. Spent the Sabbath in Adabazar. The congregation is increasing there. The Meeting House is quite too small. Steps have been taken toward procuring the means to build another. The people have subscribed ten thousand piastres. New persons appear as hearers almost every Sabbath. The pastor is very much encouraged. In two Turkish villages Imams in the possession of the scriptures have been persecuted as protestants and made to give up the books. In another village is an Imam who was burned out by the Great Fire in Constantinople, through a brother from Adabazar who was for a night a guest in that village, he requested the prayers of the church in Adabazar for himself, and for the Sultan's government that there might be religious liberty for the Mohammedans.

Throughout the bounds of this station there is more than usual interest in the subject of religion. The Houses of worship in Baghchejuk and Nicomedia were never so well filled. The desire for the Word of God is seen every where. Owing to the failure of the silk crop, the devastations of myriads of field mice, excessive rains, and ravages of the cholera, business has been almost at a stand still, yet the sales of the scriptures continue the same and in some places are on the increase.

We find every where new graves indicating the ravages of the Cholera. Some are by the way side, far from human habitations, where the poor travellers were overtaken by the fell destroyer. May we not hope that God is now going to visit the Churches and bless the labors of his servants. This is our prayer and our longing desire. //

Yours truly

J. W. Parsons.

Nicomedia, Nov. 6. 1865.

Rec'd. Dec. 8.

Ws

ackd Feb. 9th

Nicomedia Jan 13. 1866.

Rev R. Anderson DD

Dear Sir.

The meetings during this week of prayer in Baghchejik have been very interesting, attended by nearly all who compose the Sabbath congregation. In Nicomedia the attendance has increased from year to year, this year about half of the ordinary Sabbath congregation have been present. Similar meetings have been held in Adabazar Tamluk Ovajuk and Koordbeleng. We are looking forward with hope, expecting great things.

The past year has been one of temporal adversity in this part of the country. Early frosts cut off the fruit, myriads of mice destroyed the harvests, the fear of the Cholera interrupted internal commerce, the Cholera itself carried many to the grave. Yet in regard to the spread of evangelical truth through all communities — christian, Mohammedan and Jewish it was a year of prosperity. The attendance upon the preaching of the gospel increased, a few permanent additions were made to the protestant communities and churches; more than ten thousand piastres worth of books mostly Bibles were sold and nearly two hundred Avedapers taken. The condition of the local Protestant communities was better at the close of the year, less repulsive if not more attractive to out-siders, than at the beginning. The churches are a little less indifferent in regard to the salvation of men.

After the death of Pastor Hohannes, the church and society in Nicomedia united in calling Baron Garabet Gabrielian to labor for them as teacher and preacher. They gave him an assistant in the school. His labors have been greatly blessed. The School remarkable for insubordination has been reduced to excellent order. The attendance on all the meetings has been better than ever before. You may recognize this person as the leader and minister of the congregation which seceded from the Missionaries in Marsovan. He saw the error of his way before he left Marzovan and made a public confession. He has exhibited nothing but a loyal spirit thus far here.

In Baghchejuk a younger brother of Pastor Alexander of Adabazar has labored very acceptably as preacher and with an assistant in the school as teacher. From fifteen to twenty persons, including some backsliders have united themselves with the regular congregation. The progress of the Evangelical work in the town is not measured by these additions, nor by the existing congregation, a great change has taken place during the past ten years. The whole town is evangelical in sentiment. Few of that dense population have any other than a trust in Christ alone for salvation, so far as the intellectual apprehension of the truth is concerned. The bad name which the Protestant Community in Turkey has acquired repels many from joining the local communities and induces them to wait in hope of a reformation in the old church.

In Adabazar a similar work is in progress. More than twenty persons have joined the congregation during the year. Over two thousand piastres worth of books have thus been sold and sixty eight copies of the Avedaper taken in that place during the past year. The Meeting House is becoming quite too small. The brethren are devising means to build larger.

In regard to Tamluk. Ovajuk and Koordbeleng I have to report persecutions, small but growing congregations, the aggregate of twenty eight avedapers and encouraging prospects.

The Bithynian Association met at Adabazar in November. and disbanded without doing anything. They decided that they could do nothing as an association until the churches had approved and adopted the constitution. which the churches are not likely to do. An article in the constitution provides for a corresponding-membership of the missionaries by invitation- virtually excluding them.

In regard to Self Support the churches make little or no progress. I lose no opportunity of urging the subject on the attention of the committees and communities. When a large special committee on the part of the Church and community in Nicomedia came to me to arrange for the support of Baron Garabet, I had a long talk with them on the subject. I reminded them that as an organized community they were now more than twenty years old; (the church was organized in 1846.) that they might be considered as of age, their strength developed; that they should take this fact into consideration in calling a minister, that if their ability amounted to only two hundred piastres a month, the sum they proposed to give, they should call a person who could live on that amount. I gave them my reasons however for believing that they had not yet reached the highest amount they could give and ought to give, and that I was willing to aid them still, with the distinct understanding however that the amount of aid should be actually diminished from time to time and that they should increase by the same or greater amount. The committee after consideration replied that they had no expectation of being able to pay more than two hundred piastres a month, and made a formal request that if I could not aid them to allow them to come again under the care of the Constantinople Station. The brother who introduced this request said that it was not unknown that I differed from the missionaries in Constantinople in respect to aiding the churches. He told to what extent they were aiding the churches in Constantinople & Rodosto, and remarked that it was reasonable to suppose that they were carrying out the wishes of the American Churches. Confident that I had the approval of their own judgments in the position which I had taken I made no reply & no change in my plans, I think it is true in regard to all the native churches that they estimate their ability to do for themselves, not from what they have as stewards of Christ, but as put over against the evident ability of the American churches to do for them; And their want of hope of ever being able to support themselves comes from the confident expectation of being supported by the Board forever. Were the mission to adopt the rule of the Home Missionary Soc. of Massachusetts and other similar Societies, of requiring churches seeking aid to first pay at least one per cent on their property ([illegible]) many of these churches would be found able to take care of themselves and all able to do more towards it than they now do.

From the above conversation you will observe that the example of the Constantinople Station is an obstacle in the way of bringing the churches here up to a self supporting position. I will add another illustration of the fact. The teacher of the girls school in Baghchejuk after visiting Constantinople last Spring *struck* for higher wages. She had nothing to plead as a ground of increase of her salary but the example of the teacher in Yeni Kapoo, one of her old schoolmates in the Mission Boarding School. For six months the School was suspended. "Why do you not like my school" she asked. "I do value it highly. It is because I think it very useful and wish to see it on a footing of permanent usefulness that I can not comply with your demand. If it is to live it must get rooted in the affections of the people. It must become theirs & not yours theirs & not mine. We shall pass away, the community will continue. The community must furnish its nourishment or it will die. The highest prosperity of the school will be secured by receiving less rather than more help from abroad." She was not convinced. She did not see why the teacher in Yeni Kapoo should be paid three times as much. She wished to do good and to be well paid for it. There could be nothing wrong in receiving what the missionaries would give. She went to Constantinople to appeal to the liberality of the brethren there against my economy. She received no encouragement. Came back and opened the school on the old basis. The School is full and is becoming grounded in the affections of the people as it never could otherwise. She will labor on cheerfully till the teacher in Yeni Kapoo sends her a letter of complaint and condolence, telling her that I am depriving her of her just due. Her good judgment, love for her work and grace in her heart will enable her I hope to hold on in the way she is now going. The influences coming from Constantinople tends strongly to divert her from it.

The native brethren have everywhere the impression that the Missionaries in Constantinople pay liberal salaries and grant pecuniary aid with a liberal hand. My opinion is that this impression is well founded. And it is also my conviction that the effect of this policy upon the native churches, in regard to the subject of self support in particular, is unhappy. Under this policy the churches most nearly concerned, those in Constantinople are not left under the wholesome pressure of doing much for themselves *now*, and have only the most distant prospect of supporting themselves. The churches in Nicomedia and Adabazaar make the inference: "we need not trouble ourselves about denying ourselves to give for the support of our Pastors and schools. The American Board is rich and will take care of us forever" And this leads them to regard me as standing in the way of receiving the same liberal aid — as an enemy rather than a friend. Under the influence of this policy the church in Adabazaar, which four years ago undertook to support themselves, has backed down from that position and is now receiving from the Board two fifths of the support of Pastor and School. Under the influence of this policy young men who, either ignorant of the salaries paid elsewhere, or in their first love, were satisfied with

Salaries a little in advance of artisans, have become little by little dissatisfied even with constantly advancing salaries. The preacher in Baghchejuk was satisfied with two hundred piasters a mo, at first, which was paid cheerfully by the people. He had a larger offer from another Station, to keep him the people advanced fifty piasters and the mission any fifty. Yet he was not satisfied, He is the Stated supply of the pulpit and had the main responsibility of the school of 60 – 80 pupils but received less than the salary of a female teacher in Constantinople! The Helper in Tamluk is another case; Four years ago the people agreed to aid him to the extent of his support for a quarter of the year. He was to receive for the rest of the year 175 ps a month. He has little by little advanced in his demands and now receives 250 ps a month for 12 months of the year. The people have receded to giving almost nothing. And it is impossible to persuade them that they are under any necessity of giving anything to one who already receives so much. Had he endeavored by self denial, to conform to the circumstances of the people – to become a peasant for the sake of saving the souls of peasants, they by the exercise of the same wholesome principle would have grown in the grace and ability of self support. Is this an unwarrantable supposition? Let us make the same in regard to the churches and pastors in Constantinople.

I have referred particularly to the example of the Constantinople Station because it is felt by the churches in this vicinity more than that of any other Station. I cannot take a step without feeling it. Whenever I come to make an arrangement with church or society Committee for the support of pastor or teacher, or helper an appeal is made to it against propositions which come from the deepest convictions of my duty and responsibility to the Divine Master. Leading men from all these communities are frequently in Constantinople. They see the outside of things, the decorations of the work and go away admiring the work of the American Missionaries. Having had no interview with them, they know not what spirit they are of, and not having come in contact with their spiritual children, Christ's little ones among the people they go away ignorant of their real work, and carry with them their wrong ideas and scatter them broadcast over the land. The native pastors & teachers whether educated at the Capital or not, are well acquainted with the salaries paid them, they have seen the beautiful Church Edifice in Haskeuy, a picture of it hangs upon their study walls, and the sound of its organ has gone through all the land. The living Church of Christ in Co$^{st}$ple has not been felt as a power in the land owing to the overshadowing of that which is pecuniary and outward. The testimony of Constantinople as to the Kingdom of Christ is that it comes by observation. Which is false and mischievous. It is seed from which the missionary in the interior has to reap a harvest of trouble. If he does not aid in a similar way a like development, if he does not procure aid to erect beautiful Houses of worship, if he does not pay corresponding salaries he is regarded as an enemy.

The policy criticised however is really that of the Mission. The course pursued by the Constantinople station is approved and sustained by the Mission, with but a few dissenting voices. This fact makes my position doubly difficult and disagreeable. I am in sympathy neither with the native churches and pastors nor with the majority of my brethren in the Mission.

What shall those do who differ from the majority? I am confident the brethren will not say keep still, but discuss, criticise agitate. In what I have written I do not wish even to appear as 'an accuser of the brethren'. They have their reasons for the course they take and doubtless ~~honestly~~ think they are aiming at the same end, and going towards it by the best track.

I feel that if they were in my place and could take time to consider the subject they would see things very much as I do. Let us then discuss the subject in love, above all let us pray over it and seek to know the will of the Divine Master in regard to it - whose ~~these~~ churches are and whose unworthy servants we are.

The two points to which I would earnestly solicit your attention are 1 The ability of many of the churches to support for their Pastors and teachers men who will live as the people do.

2 The highest good of the churches and the work in the country demands that the Mission should aid in the support of only such men.

Very truly
Yours
J. W. Parsons

[illegible]

Nicomedia, Jan. 13, 1866.
Rec'd. Feb. 16.
Ap. [illegible]

Nicomedia March 29. 1866.

Rev R. Anderson DD
Boston

Dear Sir

// You will be rejoiced to hear, that for some months past, more particularly since the beginning of the new year, there has been an extensive awakening of religious interest in this part of the field. Those previously recognized as Protestants, and especially the members of the churches, have been revived to some extent. Individuals in different places have been refreshed in their own spirits, and have been active in seeking the spiritual good of others. The ordinary means of grace have been diligently used, and the result is, as we hope, many conversions to Christ. The church in this city has partaken somewhat of the blessing. The meetings during the week, which had been almost entirely neglected, are now attended by a number equal to the former ordinary sabbath congregation; and on the Sabbath, the attendance is almost equal to the capacity of the Meeting House. There are instances of individual labor for the salvation of souls which have been greatly blessed. At the last Communion $^3$three were admitted to the fellowship of the church, and several are propounded for admission. There is corresponding watchfulness on the part of the Priests of the old church. They seek out the individuals who are interested in the truth, and endeavor to satisfy their wants, and above all to throw obstacles in their way of going to the 'Meetings'. //

In Ovajik owing to the persecution set on foot by the late Bishop of Nicomedia the congregation for some months was reduced to those who had been publicly recognized as Protestants. But of late, attendance from without has increased and interesting neighborhood meetings are held.

Koordbeleng & Adabazar

// In Koordbeleng, the regular congregation has increased from a little handful of persecuted brethren, to forty and fifty. When I was there, a few sabbaths since, the place of worship was crowded to its utmost capacity from morning to night, and many went away unable to get in. //

In Tamluk alone of all my outstations there appears to be no special awakening. I was however much encouraged by what I saw there during a week which I spent there in February. Compared with what the place was five years ago and with neighboring villages where the preaching of the gospel has not been regularly sustained there has been a great change. The change is remarked by all who were formerly acquainted with the place.

// In Adabazar there have been several hopeful conversions. Among them are some who were hardened in sin, notorious for profanity and drunkenness. Others who for years have lived outwardly moral lives, some as Armenians & others as Protestants, have become devoted christians. One person, occupying a high position in society, who has at times represented his nation in the Turkish Courts, has cast in his lot with the Protestants. Sixteen persons had been received into the Community up to the 1st of Feb. and additions to the church take place at every Communion. Among the new converts are a few young men, of great promise as it respects future labours in the Lords vineyard. Of one it is said that he has not his equal in his acquaintance with the Armenian language and literature. A large Meeting House is felt to be a pressing necessity. A great desire has been manifested among the females of the Old Community to learn to read, to gratify which the Priests have been compelled to provide and it is said that a thousand women are now learning ~~to read~~. The opposition has been such as to remind the brethren of the persecutions of former years. On one occasion nearly all the windows of the meeting house were broken in by a mob.

A great work is in progress in Baghchejuk. The congregation has quadrupled upon what it was a year ago. The body of the Meeting House being crowded, a gallery was built, and now the regular congregation amounts to from four hundred to five hundred persons. It appears to be a work of deep Spiritual interest. The Priests and leading men of the old community have done what they could to prevent defections from the Old Church. They called a vartabed from Constantinople to aid them. He preached up the peculiarities of the old Church, and down the Protestants; But the people cried out for the gospel. They sent for a Vartabed who could preach the gospel; Built a pulpit in the church, & said to the Vartabed "If you do not preach the gospel of Salvation by Christ the people will all go to the "Meeting House". The town was divided into districts and the priests enjoined to visit from house to house. Special meetings were held for the females. Three new priests were ordained — men familiar with the gospel plan of Salvation. By one of these new priests many of the early Protestants were led to renounce the errors of the Church and were guided to the Truth. We hope that the large additions to the Protestant community, and to the number of the redeemed which have already taken place, may be but the first drops of the coming shower, the out pouring of Divine Grace. // We also hope that they by no means measure the full extent of the Spiritual work going on in that town.

// My Itinerant Helper has been laboring in the villages surrounding the Lake of Nice during the past six weeks. When he returns I have no doubt ~~but that~~ he will have an interesting report to make. // I made a hurried visit in that district accompanied by Mr. Samuel G. W. Benjamin in January and noticed in every village an awakened interest in the subject of religion.

Yours truly and affectionately

I. W. Parsons.

Nicomedia, March 29. 1866.

Rec'd May 2.

Ans
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Ans^d May 11. WMcG

Nicomedia June 19. 1866.

Rev Dr Anderson

Dear Sir:

When the committee to answer the inquiries of your letter of the 29th of March was appointed, it was understood to be in the opinion of the Meeting desirable that individual missionaries should answer them also. The report of the committee as a general reply seemed correct and acceptable. From my stand point I propose to answer them more particularly: "1 What churches have you that are wholly self supporting?" None. That in Adabazaar comes nearest it, they pay the whole of the salary of the pastor and one fifth of the salary of the teacher. The circumstances which led the pastor and people to assume this position were as follows: Five years ago the pastor was laboring under a debt. The missionaries proposed to make a grant of about 7000 piastres (14000 in currency) to clear off the debt on the condition that the people should henceforth support themselves. The pastor by a written promise agreed to labor as their pastor and the teacher of the school for five years receiving for his support what they might give him. To enable him to have more time for pastoral labor, I proposed to aid in the support of a helper in the school with the understanding that said helper should be in training for the ministry, to labor in some other place. In this way the Helper in Tamluk and the preacher in Baghchejik were brought forward and the church have had their wholesome feeling of independence intact. "2 What proportion of their own expenses do each of the other churches pay and what is paid by the people?" In Baghchejik the cost of the schools and the Preacher's salary amount to 600 ps a mo. At present the people pay 250 A new arrangement is contemplated by which they will pay 300 or one half. In Nicomedia by an arrangement entered upon May 1st the people pay 300 and receive 300 aid. to support Preacher and teacher. "4 How far can it be said that each church is a self propagating institution?" In the sense of planting and establishing gospel institutions in places before destitute only the church in Adabazaar has done anything of itself at its own charges. In Nicomedia Baghchejik and Adabazaar also, the missionary contributions of the monthly concerts have been perverted largely to other uses such as to feed the poor and to pay the expenses of delegates to ecclesiastical councils, "5 How far does the higher Education imparted by the Mission appear to be leavened with the Gospel?" Of X The men from Adabazar educated by the Mission are the pastor of the church, a money changer in the Adabazar market, and a physician settled in Scotland. Of those from Nicomedia ~~not~~ none is in the work. One after having been excommunicated from the church was received back in the time of Pastor Serope on the condition he insisted upon, that he should have no duties and responsibilities as a member. He is a merchant, does nothing for the support of the Gospel. Travels on the Sabbath when it suits his convenience. Another who was seven years in Bebek is openly an infidel, another even while a stated supply of a church in another station was regarded by his old neighbors here as of doubtful piety. Four others have been in America and have apparently lost whatever of the good leaven they ever had. Another having despaired of ever obtaining a livelihood as a preacher of the Gospel is in London preparing to be a physician.

"6 What prospect is there that the Gospel institutions would be maintained were the Mission to be withdrawn?" Probably all would continue for a while, but in respect to vital piety, I fear they would run low. Left to themselves, the already manifested tendency to receive into church fellowship unworthy persons, would be increased, for the sake of having the aid of large numbers and of men of wealth in the support of their organizations. "9 What prospect is there of self governing self supporting and self propagating churches?" In my opinion they will become self governing and self propagating just so soon and so far as they become self supporting. This prospect is not *immediate* because of the lack of ministers who have selfdenial sufficient to enable them to live as do the people, and because of the policy of the mission in providing salaries for such men. Nor is it very remote I think." The policy of the Mission is changing. For some years it was said to those who advocated a change "You young Americans jump up and down but make no headway." But the tone of the discussions on the estimates at the last meeting and their results indicated decided advance. X There are forthcoming from Marsovan men trained in view of a self denying work. "10 What reason have you to think that the salaries paid to native laborers in city and country are not too large?" None of the native laborers have salaries which enable them to live more comfortably than we could desire. *But* when we estimate them from the stand point of the native churches desiring to be self supporting we see that they are not within the ability of the people to give. I should like to see the Pastor in Adabazar live better and dress better, but I am satisfied that he lives as well as the average of his people. I have before me prepared by himself a careful estimate of the average income of his people which amounts to 3000 piasters a year. They give him 3600 and will give more when they *see* that he needs it. My impression is that if we could look at the salaries with the eyes of the people we should see that they are too large. Pastor Alexander is not satisfied with what he receives because it is so much lower than the standard fixed by the mission and has signified his intention of claiming an increase so that his salary shall correspond with that of his neighbors the Pastors of the churches in Bilejik Broosa and Rodosto, He says truly if theirs is not too large mine is too small. His is 300 a mo the Bilejik pastor has 575 Broosa and Rodosto 550 and 600 respectively and their house rent. Looking with the eyes of the people I think I see that the salary of the pastor in Baghchejuk who has a family should be from 350 to 400 ps a month. and that of the pastor in Nicomedia from 400 to 450. These sums I think correspond well with the average income and consequent ability of the people to pay. "11 What would be the effect should it be necessary greatly to reduce what is paid by the mission toward the salaries?" Good in all respects. It would encourage the churches to come up to the mark of their duty and ability in regard to self support. The relations of the pastor to the people would be more natural. So far as the working of my own station is concerned the effect would be most happy. Not a single brother, whether of the ministry or of the people has expressed a word of disapproval of my course *in itself* considered. They only say 'it is not the way others do.' and complain of my depriving them of what they *think* they would have if connected with Constantinople or some other station. Some might leave the work, even this effect might be considered good viz. a good riddance. The higher education which they have obtained at the expense of the Board alone would enable them to better their condition. "12 What is your opinion of the religious character and faithfulness of the native pastors and helpers?" In the language of the Committee I would say "we regard them as pious and faithful or we should not continue ~~them~~ to aid in their support." Yet of none in this field am I without fear that a change of circumstances would upset them. The character of the native pastors generally is well described in the Report of the Broosa Station which ere this has doubtless passed under your eye. "13 How far have the native churches come to regard the institutions of the Gospel, that were introduced among them by missionaries as their own institutions irrespective of the mission?" In Adabazar I think they have the right idea in this respect more completely than anywhere else in the Mission. In Nicomedia and Baghchejik one great obstacle in the way of self support is the idea that the Board and the native churches constitute a sort of partnership having a joint interest and responsibility in the support of the native pastors & schools.

Very truly and affectionately
Yours
J. W. Parsons.

Nicomedia, June 19, 1866.
Rec'd July 18,
Ack'd [illegible]
Answers to Inquiries

1 279

Nicomedia Feb. 13, 1867

Rev N. G. Clark D.D.
Sec. A.B.C.F.M.

My Dear Bro.

With this my first letter to you I send a geographical outline of the field connected with this station. Compared with other interior stations it is compact, by one days ride of twelve hours I can reach any of the most distant places. I find it convenient to divide it into five districts: 1st that of Nicomedia which embraces five Armenian, four Greek and about fifty Turkish villages. 2nd of Gëiveh with three large Armenian and two Greek communities, and perhaps one hundred Turkish villages. 3rd of Adabazaar, it self containing three thousand houses of which fifteen hundred are Armenian and two hundred Greek. within fifteen miles of Adabazaar are seven Armenian, four Greek and perhaps a hundred Turkish villages. 4th About the lake of Nice are fourteen Armenian several Greek and a large number of Turkish villages. All south of the lake are now connected with the Broosa station. 5th On and near the southern shore of the Gulf of Nicomedia are six Armenian and a large number of Greek and Turkish villages. Of the Greek communities above mentioned six are of the Armenian race speaking, in their families, the Armenian language but are connected with the Greek Church. The total population is estimated at 300 000 of which about one third are Armenians. On the sketch which I send you only Armenian and Greeko Armenian villages are designated. The Armenians, Greek and Turks live, with few exceptions in entirely separate villages.

In this part of the Masters vineyard I have aimed to be a coworker with the churches of which there were three organized before I came into it. My helpers have been from the churches.

Together we have preached the Gospel in all the Armenian villages. Two colporteurs labor almost exclusively among Turkish villages. Another whom I designate my Itinerant Helper follows up the labors of others, cultivating ground already planted. I have not much to show as the result of these labors. Only three small communities exist, as branches of the three churches, which did not exist ten years ago. Yet we feel that our labors have not been entirely without fruit. As it regards the great subject of Salvation, light has reached every community. In many are enlightened men. Were there suitable laborers, evangelical communities could be gathered in almost every place. Were the existing churches constituted of working members, we should have at hand all the means requisite for the evangelization of the whole field. Connected with these churches are young men of ability, well educated, and prepared some to enter immediately, others after a short theological training upon pastoral and evangelizing work, who are now doctors merchants bankers and in various mechanical trades. There is property enough, if consecrated to Christ to provide for the support and propagation of the Gospel institutions. Many of the church members have business relations with other villages, which bring them into close contact with all the nationalities of which the population consists. Were the pastors preachers and members earnestly engaged in labors for Christ the work in this field so far as the Board is concerned might be considered as finished.

The great and humiliating failure of my ten years missionary work is here: the churches have not been brought forward into independent and self denying christian work. There have been times of revival and activity in Christs work with their precious results but as a general thing the churches have been in a state of death like slumber, indifferent alike to the condition of their own souls and that of others.

This is accounted for in part by the fact that the pastors and preachers have not been men of vigor and entire consecration of these, one, the pastor of this church (Nicomedia) by whom most of its present members were received into church fellowship was, as his subsequent life has proved, a man of the world, an hireling. The others have been and are timid, timeserving, afraid of preaching unpalatable truths and the self denying duties of the Gospel. Most of them were educated from boyhood with the ministry in view into which they have gone too much as a matter of course. They had no sacrifices to make in regard to position or a comfortable support in life. Their salaries have been such as without capital or the aid of influential friends they could not obtain in business. Pastor Alexander of Adabazar held himself ready for two years to go into any business which would enable him to earn something more than he could in the ministry toward paying off his debt. None were trained to be pastors of poor churches. They have all entered reluctantly into the pastoral relation, or any such relations with the people as to have the people feel responsible for their support. They have preferred to have their relations with the missionaries rather than with the churches, to be mission employees rather than Pastors of their flocks. They have retained and cherished the idea, which they affirm their instructors and the fathers of the Mission gave them, that they were to be *missionary* pastors, not for the purpose for which it was given, but with reference to the more ample means of support which comes from having their relations with the mission rather than with the people. I do not wish to convey the idea that they are not christian men. I believe they are good men, and that they desire to work for Christ. But I do think they look too much to being *well paid for it* to be very useful. What could we expect but that churches trained by such Ministers should be cold formal and inactive. Pastors and people are sleeping not working, in the vineyard. There are few family altars, no prayer meetings. There is a general interest in convincing men of the errors of the old church, but almost no endeavor to convince men of sin and lead them to Christ. *none* in which as churches they are engaged. (Money Col=

lected on the first sabbath of the month (there is no monthly concert for prayer) is given to the poor or to defray the expenses of delegates to meetings of the Association. No labor is recognized as obligatory but that which is paid for. The idea which they received in their younger days that they were Missionary churches, in partnership with the Board, they have retained, not for the purpose for which it was given, but to put forward upon it a claim for pecuniary support. 'We are poor' they say 'and the American churches our colaborers and partners are rich. Let them support our pastors & schools' Every curtailment of aid and every effort to put them on an independent and selfsupporting basis is regarded as a breach of contract. Poverty is, by preachers and people, an excuse for not working for Christ and for neglecting the ordinary means of personal and general improvement. Give them money and a strong support, they flourish. Remove the strong branches, like vines they go trailing on the ground.

For this state of both pastors and people the mission is, in my opinion in a great measure responsible. It is the fruit of years of excessive nursing and of mistaken Kindness, of the policy of getting along easily now with the hope of seeing a vigorous growth which would invite and make easy the weaning process. We have given occasion for pastors and people to misunderstand their relations to us, to some extent by the manner of aiding them, but more effectually by the Amount of aid. By the manner of aiding we have favored the idea that pastors are employees of the mission. By the Amount, we have removed from the people the expectation of supporting their pastors, and, as they interpret it, pledged ourselves to aid them forever. By not allowing the necessity of their doing anything toward their own support to be felt, we have prevented the exercise of the self sacrificing spirit of the Gospel and ignored the arrangement which the great head of the Church ordained as fundamental to the permanency and usefulness of the pastoral relation and the development of vital religion. (In a word we have not given them enough to do. In the ardor of their first love, the churches were ready for any self denying work. During the period of persecution the want of work calling for selfdenial was not felt. But it was soon felt and might have been most happily met by laying upon them the support of their pastors & schools)

But it was not. In Baghchijuk for instance, after the period of persecution, there followed, about nine years ago an effort to build a house of worship, for that they worked and gave liberally. And it did them good. The stream of giving held on, a society was formed for its reception and use in General benevolence! The society quarrelled over it, loaned it and lost it. The precious stream clear, sweet and refreshing terminated in a pool, stagnated and became pestiferous. The times were good, there were few poor. The preacher and teacher were supported by the Mission. The pittance which they had promised to give they never gave willingly. They saw no necessity of giving for a preacher who was saving from his salary and laying up money on interest. Not paying him, they did not love him, did not value his services and let him go. That brother once told me that the people could and would support him if his relations were wholly with them, but that they would do nothing for him so long as he was receiving a salary from the Mission.

About that time my eyes began to be forced open. Till then, recently transferred from the Jewish Mission to this field I was carrying on the work as the Constantinople Station had done before I came into it. In 1858 I proposed a change in view of facts stated in my Annual Report to the Mission, an extract from which was published in the Report of the Board 1859 pp 57 & 58. My conviction was that we were doing the churches a great injury by the amount of aid furnished them. My plan was simply to reduce the amount of aid till the necessity of giving for pastors and schools could be seen and felt by the people — to encourage the people to give with the hope that if they should give according to their ability they might become selfsupporting. What I proposed, as mentioned in that report, was not approved by the Mission on the ground that it would not harmonize with the doings of other Stations. (For some years I continued to do as other stations were doing, but of late circumstances have favored a change, and I have carried out to some extent the plans according with my continually increasing convictions of duty.)

Before detailing these changes I should say that I have never been quite alone in the Mission in advocating a change of policy. The subject has been discussed from year to year. Resolutions have been adopted looking toward a change. One year it was the voice of the majority that we should aid the churches in providing a salary for the pastors which should only equal the wages of first-class mechanics with a third added thereto, which amounted to nothing practically. During another Annual Meeting much time was spent in adjusting the salaries every where with a view to uniformity. The resulting standard did not aid me. It was above that which had been introduced by the Adabazar church, which I felt compelled to recognize. Nor did it aid me relatively to other stations, because my nearest neighbors did not regard it. Their expenditures were not in accordance with the appropriations, which were made to correspond with estimates reduced to that standard.

When Pastor Hohannes Der Stepanyan (now of Bilijik) left Baghchejik, it appeared to him and to the leading men in the community, who then fully agreed with me, that it was both desirable and possible f that people to support their pastor could one be found who would live as one of the people. Unfortunately there was no such person to be found. When the call of Pastor Hohannes Der Sahagyan was suggested by my Constantinople brethren, I objected on the ground of their inability to support such a man. I thought it would be better to wait for one who could in all respects become their pastor. He was called however & settled. The opportunity of placing that people on an independent and self-supporting basis was not improved. His ministry as a pastor was a failure. He became discouraged and resigned. For some months the church continued in a distracted state unable to unite upon any thing. Pastor Hohannes resigned in April 1863. In Sept. the church invited Baron Alexander Peshdimaljian, a graduate of the last class in Bebek, but refused to pay anything toward his support. In my own mind I should have been justified in doing nothing for those who would do nothing for themselves. But I was conservative. This conservatism however was not justified by the result. Doing nothing for him they did not value him & let him go after a period of eight months faithful labor. I then left them to unite upon some one for whom they could do something. After a few months of no school and no regular preaching they called the younger brother of Pastor Alexan from Adabazar. With an assistant in the school he labored as preacher and teacher two years, till Sept 1866. I paid 4/9 of the salaries of preach and his assistant. At that time he left to pursue his studies in Robert College. During the past summer, anticipating this change I sought frequent opportunities of laying the subject of their own support before some of the leading men in the community. They agreed with me, and demonstrated to their entire satisfaction, fixing upon a very small percentage on their incomes, that they were able to support a pastor and an assistant for the pastor in the school. They differed from me only in regard to the grade of the school. My idea is that until the churches can support high schools for themselves, the pastors must give instruction in the higher branches. They estimated that a pastor who would live as one of themselves, (far above the *average* of the community) could live comfortably on four hundred and fifty piasters and meet also the extra expenses for clothes, postage and company. They were satisfied also from past experience that a pastor requiring more, considering that they themselves could give that, would not be useful or successful.

The meeting of the Bithynian Association (a body widely differing in spirit and work from the "Union" in the Eastern Mission) took place in Baghchejik. The pastors did not conceal the coldness with which they had for a long time, naturally, if not reasonably looked upon my views and plans. I have reason to believe that one of them desired a call as pastor of the church in Baghchejik but not upon the salary of four hundred and fifty piasters a month. Some time after the meeting of the Association, the same persons with whom I had had so good understanding, came to me as a part of a committee of the church and community and demanded aid, to support a pastor and two teachers, one of whom would require a salary equal to that of the pastor, to the amount of one thousand piasters. The demand was drawn up in writing and ended with the threat that if I did not grant it they would appeal to other missionaries. It was the first indication which I had seen that the dissatisfaction of the pastors had been communicated to the people, the first indication also (since then many have appeared) of a combination of pastors and people against me.

The sudden change — the swinging about the entire circle, on the part of some of the leading men in Baghchejik was traceable directly to the influence of the association. Perhaps I ought to have disregarded altogether the unreasonable demand. But I did not. I made a careful statement of what I considered reasonable and liberal, hardly reasonable but certainly liberal, to propose to a community consisting of nearly one hundred families. I offered to aid them in calling a pastor upon a salary of five hundred piasters and a teacher upon three hundred and fifty, paying as aid 650 or 13/15 of the whole. The offer was rejected by the Committee. When the subject was brought before the church, my position was defined as differing from all my brethren in the mission. The church was assured by the Committee, that I was withholding money actually appropriated by the Mission for them, that they were defrauded of what was rightly theirs. To show that their demand was reasonable and that differing from the other missionaries I was defrauding them they appealed to the example of other missionaries, and aid actually received by churches under the care of neighboring stations. The church voted unanimously to reject my offer and to apply for assistance to other missionaries, — to cry like children for what they see, or fancy they see, in the mouth of other children, which they would like to have in their own.

In Nicomedia similar changes appeared to favor the practical application of views previously merely discussed. While Pastor Hohannes Der Sahagyan was here (he entered on his pastoral work here in 1864) the school alone was supported by the people. The pastor was so far above the people in style of living that they would as soon have thought of supporting the missionary. After his death, I took the position that they must call a man whom they could expect to support, at first with aid, eventually of themselves. A young man a graduate of Bebek was found to preach and with an assistant to have charge of the school. I succeeded in getting the people to pay 2/5 of the salaries of both. This arrangement continued till the Spring of 1866. The preacher was popular. All united in wishing him to continue. Circumstances appeared to favor a step forward. I proposed that they, a community of 300 souls should begin the 21st year of their church life where their sister churches in the Eastern mission commence their 1st year, that is by paying half their support

Much time was spent in arguing in favor of coming up at once to do the whole. It was demonstrated that if ten of them should give one percent of their taxable property they could more than support their gospel institutions, could even in addition do much toward propagating them. One member of the church committee acknowledged the correctness of figures which told him that he was not giving one fifth of one percent of his available and taxable property. One confessed that at the rate of one percent on his property he should give yearly 1500 ps. more than half what the whole community proposed to give. They held fast the idea of partnership with the Board. Fifteen or twenty years ago they understood that 200 ps a month was the sum the mission would be satisfied with their promising to give, the terms of the partnership of late have been more than met by their actually paying what they used to promise. They also appealed to the example of other missionaries in dealing with them and with other churches. Day after day for weeks the subject was an absorbing one. Among many suggestions I made this: that as they had found by trial that they could support their families without help from abroad, they should assume the support of their Gospel institutions, the support of which equally with that of their families belonged to them by Christ's Appointment, and not say no till after a fair trial they had found that they could not. (The text 1 Cor. 9:14 reads in Armenian "Even so the Lord commanded that they which preach the Gospel should live of the Gospel). I urged them above all to give up the idea of partnership with the Board and give themselves wholly to Christ and his work. In the market, in social gatherings and in their church meetings many hard things were said. I was denounced as defrauding them of their rights, of trying to destroy the church, I was held up in unfavorable contrast with other missionaries. One brother said the Pastor of the church in Bilejik had told him that Mr. Green had authorized him to expend as freely as he liked for the section of the field under his care & that he would pay the bills. Another brother has told them that Mr. Green had brought, for the little community in Bilejik a preacher all the way from Aintab, at an expense of from 8 to ten thousand piasters; to supply other places he had been at similar expense. One brother had heard from Baron Parsekh that the missionaries paid his whole salary and that the people are required to pay nothing. "What is Mr. Parsons doing for us? What for other places? He is in our way. He is the hindrance to the development and progress of the work in these parts. He takes better care of his horse than of us. He talks of our relations: Does he alone - do not the missionaries in Constantinople understand our relations to the Board? Is it not more reasonable to suppose that they know better & comply more nearly with the wishes of the American Churches?" One brother, a pastor, has said that he once visited Bebek Seminary and was told by the missionary Principal "all this" the Seminary ~~with~~ its appointments "is yours". No! Mr. Parsons is alone in his views and in trying to put them in practice on us is doing us a bitter wrong. ×× The church finally agreed to pay only 260 piasters toward the 550 required.)

The time draws near for making a new arrangement. What are the prospects? The combination above referred to, into which they have entered, has encouraged them to hope that I shall be induced to give up my peculiar views and conform to the policy of the Mission as they understand it. Since I commenced this letter the preacher here has told me that they propose to diminish rather than increase their subscription for his support and to make no application for further aid; to leave it with me to supply their pulpit or leave it unsupplied. He says that some maintain that they are under no obligations to give and that what they do give, should be regarded as so much aid to the Board. The Mission, they say, will not leave a place of such importance unsupplied. One would suppose that they regarded their duty to Christ all done, when they present themselves as a body upon which accretions may be made from abroad; were it not for the occasional remark of the more considerate: "we ought to do something for the Board". Many acknowledge obligations but plead poverty as an excuse for doing nothing.

When six years ago the attention of the church in *Adabazar* was called to the subject of its own support, the pastor was deeply involved in a personal and family debt. The people thought they could support him if *unencumbered*. It was at a time when seven thousand piasters, in gold would liquidate a debt of fourteen thousand *piasters*. That amount, for this purpose, was paid over to the pastor from the treasury of the Board. Three or four thousand not covered by this grant were assumed by another member of the family so that the Pastor was free. One of the conditions of this arrangement was that he should both preach and have charge of the School. It was published to the world that the church in Adabazar was self supporting. To enable the pastor to have more time and at the same time not to infringe upon the new position. I proposed to aid in the support of a teacher, who should be considered as under Pastor Alexander's training for usefulness in some other place as a teacher or Helper. At first the people paid the Pastor 250 piasters and afterward 300. which is nearly a third more than the average income of the community according to an estimate made by the pastor and others. I have felt that he should have more and have expressed myself so to leading men in the community. One brother who is one of the wealthiest men in the city, said he thought so too, and had said to the brother that for his part he would raise it to 500 a month. Another said "we do not *see* that he needs more, let him live by himself & we shall see # if he really needs it. In the same house and at the same table are three adults and two children for whose support he has no responsibility. Others feel that he ought not to have taken upon himself any part of the residue of the debt above mentioned, upon which he is paying interest. (A few months ago Pastor Alexander made an application for an increase of salary, *claiming* that his salary should correspond with that of the pastors of churches connected with neighboring Stations). I replied that as the church had undertaken ~~to~~ support him ~~and that~~ if they were not able to do it it belonged to them to ask assistance. They have applied only for aid to sustain a highschool and to open a book stall and employ a Colporter. (I declined the application on the ground that it was not the design of the Board to support highschools, and that the books should be regarded as auxilliary to their work for Christ in Adabazar and that vicinity and that I did not think they ought to be paid for using them as such.) I have been assured by many individuals that they did not wish assistance in the support of their pastor.

The complaints reaching me from Adabazar are, on the part of the pastor on personal grounds: that I do not sympathize with him and aid him, & from the people including the pastor that I am withholding means for the general development of the work, means appropriated by the mission. [In regard to my special effort to bring the churches in Baghchejuk & Nicomedia on to the basis of self support I have had the frequent and most explicit approval of many individuals in Adabazar.] (The Pastor advocates the policy of large expenditures, of planting, without reference to cost, Gospel institutions, churches and schools, every where, leaving the question relating to sources of support and the mutual relations of pastors and people to be decided when the churches become numerous and strong and the country evangelized. He has expressed the opinion that the mission in giving the churches their present organization came under obligation to support them until this exotic polity shall become indigenous or give place to one of native growth.

Such were the circumstances favoring the application of my views and such the results. Last Spring I felt encouraged. I had as I thought the approval of the leading men in the three communities. Since then the views of Pastor Alexander as above expressed have gained ground. All now unite in saying: Give us the means on a liberal scale, that our schools and our communities.

may be developed, we will raise up preachers and pastors. After we become prosperous and strong all the adjustments of salaries to our ability and such like, we will make. There is a general intellectual movement toward Evangelical sentiments which might result under such culture in a large increase not only of the Protestant community but also of the Churches, favored by the growing laxness of terms of admission. But my convictions are that they would become as truly formal and dead as the old Armenian Church, differing from it ~~in~~ only in having their articles of Faith evangelical.)

The changes in the circumstances of the people adds to the difficulty of my situation, owing to the successive failures of the silk crop and the universal prostration of business and the increa of taxes, those who a few years ago, and even a year ago were adding to their capital, are now barely making a living. They would not give out of their abundance, we can hardly expect much from their penury. And yet regarding their spiritual good it is of vital importance that they give of the avails of their toil for the support and propagation of the gospel. Poor they are But as Bro. Walker said they are not poorer for what they give to the Lord. It is true that they are ground down to the dust. We can- not lift them up in the way they wish to be raised. They look to us for material aid, in the support of the gospel institutions let us give it, so much and in such a way as to help them live for and lean upon Christ.

Another difficulty and the most discouraging is the fact that the present pastors decline preaching on the duty and blessedness of giving, and all that I can say in public or private, is in vain so long as the people believe that my views are not those of the Mission.

We shall hope for a class of preachers from Marsovan who will both preach and practice the self denying precepts of the gospel. But for the present the difficulty is to get candidates for that school. Both pastors and people discourage young men from turning their attention in that direction, Parents say it is too far away, the Pastors that not enough help is afforded, too much self denial is required of the pupils and that the standard of education is not high enough.

I have felt that I did not differ from my brethren so much in principles as in the application of principles but the universal feeling of preachers & people is that I am alone in principle as well as practice consequently all my efforts to them good in any way are in vain. They say you only want to save money. You have no sympathy with us in our poverty. This feeling is becoming more and more one of personal enmity, and my usefulness here is at an end. What shall I do? Where shall I go?

I have refered above to an apparent general intellectual movement toward Evangelical sentiments. There are also some encouraging indications of a spiritual interest in the Truth. The Bible woman in this city, herself an earnest christian reports instances of conviction of sin and of inquiry after the way of salvation. Of late new persons have become apparently deeply interested in the truth and regular in their attendance upon public worship. This is true also in Baghchijuk, Adabazar, Ovajuk and Koordbeleng. In other places also as Haskal and Chengiler there are encouraging indications of the working of the Divine Spirit. Oh that the churches were ready to coöperate with this Blessed Agent! The danger is that those coming now into the light will fail of becoming children of the Light; that taking the lives of the members of these churches as their example they will fall far below the gospel standard; that they will be satisfied with some measure of outward conformity to the gospel requirements without experiencing a saving change.

I have had three young men for two months past under training for Marsovan. They are such as I could find after long searching, one from each of the three churches, apparently of a good

Spirit and not unpromising in respect to ability. A basket maker, a tanner and a clog maker, past twenty years of age. One has a wife and two children. The brother who left the tannery the last of December, had then no knowledge of written arithmetic. Since then with no help other than what I could give him irregularly he has acquired a good knowledge of the "4 rules" of Reduction & of Fractions both Vulgar and Decimal.

Since writing this letter, which I shall send open to Cople, I have been told that letters protesting against my course have been written by each of the three churches.

In a note just received from Bro. Ball, asking for recruits for his field he says in regard to Rodosto (which is one of the churches our brethren here appeal to as an example of another policy & to show that my policy is not that of the mission) he says "I do not succeed at all in bringing them up to the gospel standard of giving ×× I feel very much the need of some rule of the mission, the plan which you proposed last year of a certain percentage is not impracticable. Please digest and develope it & if we live to see the Ann. Meeting we will press it. It is high time that we had some uniformity respecting the aid we grant. Sivas & Marsovan and perhaps Cesarea will join us in favor of a uniform rule which will throw more upon the churches". Then assurances and yours of Ap. 28. 1866 that the "two points" (in my letter to Dr Anderson) "pastors to live as the people do, and the aid of only such men are fully accepted" at the Missionary Rooms, and the success of this policy in the Eastern Mission are certainly encouraging.

May the Lord give us all wisdom & grace

Yours, with affectionate regards to Dr Anderson

J. W. Parsons.

Nicomedia, Feb. 13. 1867.

Rec'd March 18.

Ack'd March 21st

Mission policy.

Nicomedia April 2, 1867,

Rev G. N. Clark DD

My Dear Bro.

As Bro. Green has written you criticising my letter of the 13th of Feb. I will send you a copy of my answer to similar criticisms from Bros. Riggs & Bliss. I am much obliged to Bro. Green for the good advice he gives me in his letter to you of March 2nd. He thinks the Chh of Baghchejuk and Nicomedia do not give what they ought (p 6 of the copy) yet he thinks one of the reasons of the sad misunderstanding on the part of the churches is that I "appear to them to believe that they do not give what they ought." Would he have me appear to believe what I do not? That you may see what I have to say in reply to other points in his letter I take the liberty of sending you the following copy of a letter to Messrs Riggs & Bliss. Dated Mar. 18. 1867

"Dear Brethren: Please accept my thanks for your favors of Feb 26. & 28 criticising my letter to Dr Clark. The letter was written with the feeling that it was desirable to state things just as they are, with the expectation also that my statements would be questioned by my brethren in Cple & Broosa. So I endeavored to be careful in weighing them all and making only such as I thought could be substantiated. I now propose by way of reply to enlarge upon some points ~~where~~ I think you ought to know particulars which could not well be introduced into that letter. 1/ Dr. Riggs questions the statement that most of the preachers referred to were educated from boyhood with the ministry in view. This was true in regard to Alexander, Hagopos, Hohannes, Yeghia and Garabet. 2/ That "Alexander held himself ready to go into other business" &c. My recollection is distinct on this point. He told both Mr. Green & myself so. 3/ That "he could not have earned more in secular business" I should have said "without capital & in Adabazar" thus qualified the statement is true. Peshdemaljian Alexander when he left the Bebek Seminary, having an influential father-in-law to aid him went into business, (in Adabazar) but those, who have good ground to judge upon, say that he did not succeed in earning even 300 piasters a month. He has now gone into the school upon a salary of two hundred a month. 4/ That "there are no prayer meetings". Here there is none even in name. In Adabazar & Baghchejuk the so called prayer meetings differ from the weekly lecture in that one or two prayers are offered by the brethren. Dr. Riggs ask "Can it be so without attaching severe blame to your own ministry?" If there were no prayer meetings in Pera or Rodosto would you attach the blame to Mr. Trowbridge? Were I to be long continuously in one place I should blame myself for not attempting to start & sustain such a meeting. There was one in Baghchejuk in which all were interested. But when Pastor Hohannes Der Sahagyan came, he dropt it, He did not approve of the liberty which we feel is both desirable and necessary in a prayer & conference meeting. I have often conversed with the pastors & preachers on this subject, more especially with Bar Alexander & Bar Hagopos

Their opinion is that the people are too ignorant to pray and talk to the edification of others. The above question in regard to Mr. Trowbridge suggests further comparisons. You often attribute in part at least the backward & crooked development of the work in C^tple to the deficiency of direct missionary labor. You have a great field. Actually under cultivation in Pera Hasskeuy. Balat, Scutari, Psamatia & Langa. Here is a large field, with Nicomedia Baghchejuk Ovajuk Koordbeleng Adabazar. Tamluk & Haskal as station & out Stations. There one missionary, here one. The missionary there lives in one place most of the year, can have his model Prayermeeting & Sabbath School. He can visit his colaborers the pastors & call them together in one day, has no letters to write on questions upon which it is desirable not to be misunderstood. Face to face he can explain instruct, suggest arrange. Whereas to visit any one of my out-stations costs me going & coming days of exhausting travel. There are other separate and equally distant places where the work is beginning as in Arslanbey, Changileh and twenty others, which you feel that you ought to care and pray for in particular. The missionary here has some vacant pulpit to supply on the Sabbath, which takes up the best part of two days of the week in travelling. He has also the accounts of the Station to keep; the sale of books and the distribution of the Avedaper, in many different places. Without a corps of laborers animated by one spirit toward the same end it is true, then and here, that one missionary can do little.

Dr. Riggs regards as most objectionable the statements in regard to reports current as to what is done by other Stations. "Why mention such things unless you think there is some foundation for them? Dr. Clark will almost certainly think there is." I mentioned them to show the state of feeling in regard to the difference between my policy and that of others. That in regard to Pastor Parseqh I mentioned to show that so little importance was attached by the people & pastors in C^tple to the people's giving that one brother understood from Baron Parseqh himself that his people gave nothing. The church committee in Baghchejuk said to me "If the C^tple missionaries give 10 & 15 liras a month to Pastors Simon & Stephan, who can hardly get enough people together to call a congregation & who work as little as they can & get their pay; would they not give for such a congregation & work as there is in Baghchejuk 60 & liras a month. I never admit comparisons & claim "that every case should stand on its own merits." To how little purpose, these appeals to you show. The letters of Pastor Alexander and of the churches to you show how fully they believe that your policy is different from mine. Mr. Bliss says "If the wife of a shoemaker in Nicomedia should say to him 'a shoemaker in C^tple gives his wife a silk dress every year. You should do the same.' What would be his reply? "I don't know nothing at all about your shoemaker in C^tple. I know my own business & I can't give you a silk dress every year, & this is the end of the controversy."

I said just that, but those letters show that it was not the end of the controversy. The wife here says somebody in C^tople has got the deeds for me. If you won't give it I'll see if I can't get it for myself. And my conviction is that unintentionally on your part, your sympathy for Alexander and pecuniary help under the circumstances encouraged him to stir up the churches to appeal to C^tople against my policy. Bro. Bliss thinks the statement that the preachers are unwilling to preach unwelcome doctrine is too sweeping. asks "whether I see it in anything except in regard to the question of support & matters connected therewith"? Their unwillingness to preach on the duty of giving was doubtless uppermost in my mind, but I should be safe in extending it to sabbath keeping & honesty in business transactions with such applications as could be felt by individual transgressors. They have not got it in them to preach up to the mark. Pastor Alexander after once using for himself 500 piasters which did not belong to him, justified the use of it. He had the care of the Books & Avedapers up to the 1st of this year: His last a/c was so much for the School, so much for the Helper in Tamluk, and over a thousand piasters for which ~~he~~ he could give no a/c, which he had used. Baron Hagopos with the church committee excused a brother who labored for a season in Koordbeling and used 200 piasters rec^d from the sale of books, with no reasonable prospect of being able to pay it back. There are others who appear to have no conscience in the use of money not belonging to them. The preacher here, preaches clearly on the subject of natural depravity, the nature & necessity of regeneration but not so as to make individual transgressors feel it. In a conversation a few weeks since he said that he did not preach on the neglect of various duties. He preached last summer, he said, on the duties of parents to their children a sermon which not illy received. He was convinced that preaching on such subjects would do no good. Bro. Bliss asks "Does Alexander ask for more than a comfortable support?" The people think that if he had not the debts & support of his relatives to care for, he would live comfortably on what they give him. Baron Garabet is similarly situated here. Bro. Bliss thinks the text 1 Cor 9:11. does not mean that the preacher shall live by what he receives from those to whom he preaches. He admits that it means that "the preacher of the Gospel is entitled to a living for his services". The question who shall furnish that support is answered close by: "who planteth a vineyard and eateth not of the fruit thereof." "who feedeth a flock & eateth not of the milk of the flock".

The difference between us is, it appears to me, in the application of principles recognized as common. You with me, regard that the highest usefulness of the pastoral relation demands that the people shall support the pastor, but that for the present it is impracticable. The poverty of the people makes it uncertain when, if ever, this desirable end can be realized. I would hasten the weaning process, which if prolonged will be troublesome. My conviction is that no true child of the Spirit will die in the process; that a short quick work in this direction will be putting ourselves & the people into the attitude of readiness to receive the Holy Spirit & to coöperate with Him. You sympathize with the pastors, feel th as educated men they need salaries which the people can neither give nor the us of which appreciate. I would leave the pastor and the people to arrange thei mutual relations. I would leave the pastors to choose the world out & out or entire consecration to Christ as pastors of poor flocks, so that the people may have examples which will make them feel that coming to Christ is actually to give up their all to Him, and that the poorest is not excused from giving & laboring for the This in my opinion is the 1st step to welcome the Spirit, to take which, it is true the Spirit alone can inspire and aid us, - for no one can call Christ Lord except by the Spirit. Can we expect to see the great displays of his power when we refuse to take this step? This waiting for a revival to put things right is, it seems to me, not according to the teaching of the scriptures & of Divine providence.

You think I ought to have acted on my own sense of duty & shown by the experiment the possibility and good influence of retrenchment on the people. It has always seemed to me that such a course, not having the full approbation of my brethren would not only not be well but might do harm And I have shrunk from the responsibility of it.

On account of the growing want of sympathy of the pastors and leading men in the communities with my views and consequently coldness toward me personally and also the more or less want of sympathy on the part of missionary brethren, I began to feel that my usefulness here was gone. This feeling prompted my letter to Dr Clark.

I am happy to say that last Sabbath an excellent letter from Pastor Alexander was read here, and is to be sent to all the churches connected with the Bithynian Association; in which he drops the strain of complaint and urges the people to come up to the performance of all their duties, to sustain prayer meetings & Sabbath Schools, to support their schools and preachers, and labor for the salvation of souls. Last Sabbath Baron Garabet preached for the first time on giving, a sermon which my wife says (I was not here to hear it) was the 1st full exposition of the subject of giving, with application to poor as well as to rich, which she has heard from a native preacher.

These are certainly encouraging indications. The darkest hour is said to be just before the dawn of day. That will be a glorious day when the churches and pastors take hold of this work as if it belonged to them."

(Signed)

Thus far the letter. I am afraid I have unwarrantably trespassed upon your time in sending it, I have now said my say. It is all coming around right. The C'ple brethren have answered the letters from the churches complaining of my course, in a letter which I hope will do good. The indications of the Spirit's working which I noticed in my last are increasing. The congregations are everywhere full. The little chapel in Ovajuk is crowded almost every Sabbath.

Very truly Yours J. W. Parsons.

Nicomedia, Apr. 2. 1867.
Rec'd Apr. 29.
A [illegible]

Baghchejuk Sept. 26. 1867.

Rev N. G. Clarke D.D.

My Dear Brother

When I wrote you, six months ago, my position was, at least, disagreeable. The native pastors and churches and as they supposed, the Mission also, did not approve of my course. The action of the last Annual Meeting however was such as to convince all that I was in substantial agreement with the mission.

The Mission placed the three churches connected with this station in the class of those to be aided no longer, in the support of the pastors. The Church in Adabazar was already in that category. The Church in Baghchejuk has showed its willingness to enter it, by calling Pastor Hohannes of Bilijik to become its pastor & pledging him his support. Nicomedia also will come into line as soon as they can find a suitable pastor.

My personal relations are not so unpleasant as they were, ill feeling still exists but it is toward the Mission rather than toward me personally.

The care of the "Avedaper" entrusted to me by the Mission during the absence of Bro. Bliss, has taken up a good deal of my time this summer.

With Bro. Trowbridge I have made a tour through the Adabazar district and with Bros Trowbridge and Richardson a more extensive one through the Nice, Mooradchai and Geiveh districts. A detailed account of them I will leave to those brethren to make. For the most part it was a frequently travelled and familiar road to me. Their descriptions of it will naturally be of more interest to you. Bro. Trowbridge went with me over this field ten years

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mutual relations. *I* would leave the pastors to choose the world out & out
or entire consecration to Christ as pastors of poor flocks, *so that* the people may
have examples which will make them feel that coming to Christ is actually to give
up their *all* to Him, and that the poorest is not excused from giving & laboring for the L
This in my opinion is the 1st step to welcome the Spirit, to take which, it is true the
Spirit alone can inspire and aid us, — for no one can call Christ *Lord* except by the
Spirit. Can we expect to see the great displays of his power when we refuse to take
this step? This waiting for a revival to put things right is, it seems to me, not
according to the teaching of the scriptures & of Divine providence.

You think I ought to have acted on my own sense of duty & shown by the experiment the possibility and good influence of retrenchment on the people. It has always seemed to me that such a course, not having the full approbation of my brethren would not only not be well but might do harm. And I shrank from the responsibility of it.

On account of the growing want of sympathy of the pastors and leading men men in the communities with my views and consequently coldness toward me personally and also the more or less want of sympathy on the part o missionary brethren, I began to feel that my usefulness here was gone. This feeling prompted my letter to Dr Clark.

I am happy to say that last Sabbath an Excellent letter from Pastor Alexander was read here, and is to be sent to all the churches connected with the Bithynian Association; in which he drops the strain of complaint and urges the people to come up to the performance of all their duties, to sustain prayer meetings & Sabbath Schools, to support their Schools and preachers, and labor for the salvation of souls. Last Sabbath Baron Garabet preached for the first time on giving, a sermon which my wife says (I was not here to hear it) was the 1st full exposition of the subject of giving, with application to poor as well as to rich, which she has heard from a native preacher.

These are certainly encouraging indications. The darkest hour is said to be just before the dawn of day. That will be a glorious day when the churches and pastors take hold of this work as if it belonged to them."

(Signed)

Thus far the letter. I am afraid I have unwarrantably trespassed upon your time in sending it, I have now said my say. It is all coming around right. The Cottple brethren have answered the letters from the churches complaining of my course, in a letter which I hope will do good. The indications of the Spirit's working which I noticed in my last are increasing. The congregations are everywhere full. The little chapel in Ovajik is crowded almost every Sabbath.

Very truly Yours J. W. Parsons.

Nicomedia, Apr. 2. 1867.
Rec'd Apr. 29.
[illegible]

Baghchejuk Sept. 26. 1867.

Rev N. G. Clarke D.D.

My Dear Brother

When I wrote you, six months ago, my position was, at least, disagreeable. The native pastors and churches and as they supposed, the Mission also, did not approve of my course. The action of the last Annual Meeting however was such as to convince all that I was in substantial agreement with the mission.

The Mission placed the three churches connected with this station in the class of those to be aided no longer, in the support of the pastors. The Church in Adabazaar was already in that category. The Church in Baghchejuk has showed its willingness to enter it, by calling Pastor Hohannes of Bilijik to become its pastor & pledging him his support. Nicomedia also will come into line as soon as they can find a suitable pastor.

My personal relations are not so unpleasant as they were, ill feeling still exists but it is toward the Mission rather than toward me personally.

The care of the "Avedaper" entrusted to me by the Mission during the absence of Bro. Bliss, has taken up a good deal of my time this summer.

With Bro. Trowbridge I have made a tour through the Adabazar district and with Bros Trowbridge and Richardson a more extensive one through the Nice, Mooradchai and Geiveh districts. A detailed account of them I will leave to those brethren to make. For the most part it was a frequently travelled and familiar road to me. Their descriptions of it will naturally be of more interest to you. Bro. Trowbridge went with me over this field ten years ago. He was very much impressed with the evidence of great changes and signs of progress made in the work of evangelizing the masses. Bro. Richardson appeared to be struck with the extent of the field, would often exclaim Bro. P. you have never trotted out your Station! I had no idea of so many & so large villages. We were all deeply impressed with the importance of raising up laborers to enter the whitening harvest.

The Meeting of the Bithynian Association took place in Nicomedia Sept. 12–16 attended by 3 pastors 4 licensed preachers, 6 delegates from the Churches. Heretofore the Missionaries have been admitted only upon special invitation. This year they had no intention of inviting any one. Bro. Richardson thought this ought not so to be. He came on & procured a change in the Constitution. Missionaries are now admitted as corresponding members. Side by side with this change they introduced a clause recognizing their right to turn us out at any time they may wish to be alone. The order of business was to hear reports from the Churches and consider the questions arising from them. For instance the report from Broosa brought up the question of "qualification for church membership" & "The neglect of infant baptism" & "getting money from the Mission on false pretenses – inability to give" Pastor Sirope gave an instance of the Church in Broosa getting 10 liras on this pretense. The Reports from the small churches in Bilijik and Bandurma brought up the "action of the Mission" demanding that they pay 1/4 of the Sal. of their pastor. It was characterized as unequal, unjust and a breach of promises, made and implied; destructive of the work in new places. How it was asked can we hope to see poor weak, persecuted people come for=

word to be organized into Churches? They voted to embody their views on the subject in a letter to the Mission.

They could not recommend Marsovan to the Churches and to young men looking forward to the Ministry, but passed a resolution expressing their view of the need of a Theological School & a Boarding School for girls within the bounds of the Association.

Bros. Trowbridge, Richardson, Green & myself have various plans for the working of these two stations, all as yet too crude to be laid before you. We ask an interest in your prayers that we may be guided aright. Pray that we may have a new baptism from Above and that not many days hence we may see a glorious out pouring of the Spirit upon all these churches and upon the Mission.

Excuse me for this delay in writing. I will try to do better hereafter. You ought to be as familiar with the manner of working of this field — and with all the discouragements and encouragements met with, as by faithful correspondence you may possibly be.

Very truly Yours

J. W. Parsons.

[illegible] 26. [illegible]

Baghchejuk, Sep. 26. 1867.

Rec'd. Oct. 22.

Ack Nov. 15

Nicomedia Nov. 29. 1867

Rev N. G. Clarke DD

My, Dear Bro.

On the fourth of Oct., we set out on missionary tour, taking our little children, a boy of near seven years and a girl near four years old with us. Our mode of travelling on these family tours is very simple and inexpensive. One horse with two baskets is all that I take additional to my ordinary equipment. We put up with the discomforts attending this style for the sake of reaching the people advantageously to our work. We went first to Ovajik thence to Koordbeleng through the mountains by a very difficult road. During the four days of our stay in that place our hands were full of work. On the Sabbath more than 150 females came to ~~the~~ us. There are a great many enlightened persons calling earnestly for a preacher of the gospel. Only four families however are recognized as Protestants. From Koordbeleng we went by way of Adabazaar to Tamluk. While there I made an arrangement with the little band of brethren to pay 150 piasters a month, they (with his help) to assume the rest, or about one half of his support. They also promised to accompany their preacher on visits to neighboring villages, taking turns. Their section of the field comprises seven villages besides their own, of Armenians and a large number of Turkish and Circassian.

We next visited Elmalû where we were cordially received, we had access to a large number of families, my house seemed to be open to us. There are many enlightened persons but no open Protestants in the place. From Elmalû we went to Haskal where there is one Protestant family. We endeavored to procure a place in that village for the wife of one of our pupils in Marsovan, to teach a girls school, which is very much desired by the people, but opposed by the Vartabeds of the neighboring Monestery. Five or six places were engaged and successively taken from us. From Haskal we went to Baghchejuk. Leaving my family there to rest I went to Cople to attend a meeting of the Com. ad interim of which I am a member.

I reached Baghchijuk on my return, after dark Tuesday the 22 ult. and before daylight the next morning we were on our way to Broosa. The first day brought us to Nice, the second to Kestel, within two hours of Broosa. With good roads and long days the ride from Baghchijuk to Broosa would take but two days.

We found in Broosa Dr. Riggs, Dr Kalopothakes and the native pastors Hohannes & Serope, (Pres. & Sec of the B. Union) Upon consultation it was thought best to call a meeting of the Union and that we should remain in Broosa till the meeting. Meanwhile Bro. Richardson, Pastor Hohannes and myself made a tour to the west, visiting Kirmastî Cassaba. Muhalich. Bandurma Edinjik & Erminikeuy (on (Cysicus) all the places, where Armenians are found west of Broosa & east of the Dardanelles, with the exception of Balkesri. The results of the Council & of our conference in respect to uniting the two stations you will learn from the brethren in Broosa. Having been detained instead of three days, three weeks in Broosa, we were not able to carry out our plan of visiting the villages about the lake of Nice on our return, but came direct.

Upon arriving here I heard of the death of my father (aged 74) "He has been a life long friend of missions, contributing of his prayers, of his children, & liberally of his humble means, for their support. After I had been in Turkey about ten years, I learned for the first time, from a deacon in Dr. Todd's church, in Pittsfield, where my parents were members, that by a special consecration on his part I was given to the missionary work in infancy. The good deacon said he remembered distinctly the occasion when my father, at a monthly concert, probably the first after my birth, told the brethren & sisters of the church that he had given me to the Lord to be a missionary, and asked their prayers in my behalf, that He would accept the offering". //

It is my impression, for reasons which I will give you in my next, that the action in respect to the union of this St. with Broosa may be reversed by the mission.

Yours truly J. W. Parsons.

Nicomedia, Nov. 29. 1867
Rec'd. Dec. 31.
Ans'd Feb. 14

Nicomedia Jan 28. 1868

Rev N. G. Clark D.D.

My Dear Brother

During the past two months I have been seeking time to write you with reference to our going to Broosa, but have not found it. I have made, during this interval, tours to Tamluk Adabazaar and Koordbeleng, taken an inventory of all books at the Station and out stations, spent two weeks in Baghchejuk attending the meetings of the 'week of prayer' which were continued two weeks, and have twice been to Constantinople to attend meetings of the 'Committee ad interim'. The Brethren in Broosa have doubtless informed you of the proposed union of the two Stations. It was agreed upon while we were visiting them last Autumn. Aside from the evident advantages arising from the concentration of our forces, there were others of a personal and social kind which appeared to us very desirable. Broosa itself as a place of residence as compared with Nicomedia and the society of the missionary families there for ourselves and our children as compared with our loneliness here, were in favor of our removing to Broosa.

But when we came back to our work and looked at the question of personal usefulness, we began to have misgivings, which now amount to a conviction that we acted unwisely. As circumstances will not admit of our removal before the Annual Meeting of the Mission, we propose to ask a reconsideration of the question by the Mission. It will also be gratifying to know how the subject appears to you from your stand point.

The reasons why I think we should stay here awhile longer & not go to Broosa are

1) Our language is Armenian. In Broosa the Armenian is not used. The Armenians in Bilijik, Kutayah Eski Shehir & so to the west & South with the exception of Bandurma know nothing of Armenian. Here I am in the center of a large Armenian speaking Community. Within sight of my house are 2400 houses of Armenians whose family language is Armenian. Draw a circle the radius of which will be two days ride from Nicomedia and you inclose from 80 to 100 thousand souls whose language is Armenian. We live and

more among them, wherever we go we are among them. Whereas, were we in Broosa, out side of the station class and station meetings I should have no work. Out-side of the Girls School (should the Mission give us one) Mrs. Parsons would have nothing to do. I should have to ride seven hours from the city to find a community to whom I could preach the Gospel. A difference worthy of one serious consideration, who in the ordinary course of events cannot expect many score years to labor at all in the ministry of the Word.

2) The difficulty of superintending this field from Broosa. It takes three days to reach Nicomedia from Broosa whether you go by land or by steamer through Constantinople. There is no postal communication except through Constantinople. Of the present outstations of Nicomedia the most distant is the nearest to Broosa and yet it is twice as far from Broosa as from Nicomedia.

3) The position and extent of the field. As a center for work among Armenians (and our work among other nationalities is prospective rather than immediate) there is nothing like it in Turkey out of Constantinople. No where else are there so many and so large Armenian communities so near the missionary's residence. The Armenian communities in the Broosa field are distant, for the most part small and fragmentary, almost lost amid Greeks and Turks. Out-side of the city the nearest community is seven hours distant & the nearest out-station is twelve hours distant. There are more Armenians in Baghchejick than in the entire region between Broosa & the Dardanelles. Nicomedia is also favorably situated for work among the Turks. The thirty Armenian are central to several hundred Turkish communities. I have already two colporters working almost exclusively among them. Two McAdamized roads already finished beyond the Sakarius are to bring the far interior, all Pontus and Galatia into direct and easy communication with Nicomedia.

4) The present condition of the work requires not only close superintendance which would be impossible from Broosa but direct missionary (apostolic) labor. None of the existing six evangelical communities are yet fairly out of their unnatural 'baby-hood'. One only has a pastor, two have licensed preachers. Aside from the laborers, are one itinerant Helper & four very poor teachers. There are also the 'enlightened few' priests for the gospel leven, found in almost every place, to be looked after; Existing organizations are to be conserved and new ones established, Teachers & preachers are to be raised up and trained. The obstacles which have been in the way are beginning to be removed. The work is

opening on every side, not pastoral but apostolic, that of planting churches and raising up pastors. In view of the extent of the field and its immediate wants, I feel that instead of leaving it, I ought to call loudly for an associate to help work it. It should not be left till in all the central places are planted living churches fully organized, till the hands heretofore 'held out to be carried' shall grasp the sickel for the Lord's Harvest. This work cannot be done by the 'Union', nor by the missionaries working at a distance through it. The 'Union' has not yet a substantial existence. It includes but one church which has a pastor and not one which is not receiving pecuniary assistance from the Mission. Wideawake organizers like our brethren in Broosa will doubtless make something of it as it is, but the substratum of living, selfsupporting, and gospel propagating churches it has not yet.

5/ The personal acquaintance and friendly relations existing between us and all the communities gained by frequent tours, alone & with my family, and a residence among them of many years is an advantage of great importance to our future usefulness. The unfriendly feelings which have existed have been only on the part of the older members of the old protestant communities, who constitute but a small portion of the surrounding population. In respect to this disaffected portion there is a change beginning to appear. They are beginning to look upon me with more friendly feelings. My 'policy' is known to be that of the Mission. Your letter has been well received and will do good. Help from other sources than their own exertions is beginning to be despaired of and by some to be regarded as even undesirable. In respect to all we have attained a position where we can apply, with great hope of success, the Apostolic method for carrying on the work, which was not concentration in Jerusalem or Antioch nor the manipulation of ecclesiastical & educational agencies, but which was the preaching of Christ and him Crucified.

There is no doubt in my mind of the importance of Broosa. I was the first to propose that it should be occupied as a station. It is the center of a splendid field for apostolic enterprise. It ought to be well manned. If we had the Turkish language and were young, unrooted elsewhere, no place would be more inviting.

I do not believe the time has come for opening a Theological Seminary or a Boarding school in this part of the field. For the present we need station classes for training common laborers and to prepare for Marsovan promising candidates for the Ministry. When it shall appear that the schools in Marsovan cannot meet our wants, we will have those which will & where they will.

I wish here to make one remark on a passage in Bro. Richardson's letter Dec. Herald 392 p. "If when eight years ago the 'Theol. class' was commenced at Harpoot one had been established here also, who can doubt that this too would have been a garden rejoicing in the blessing of the Lord?" I doubt it, for the reason that the churches were not in a state to furnish the material and have not been since. Whence the dearth of suitable candidates now? You can not get live men from dead churches. You can not gather grapes from thistles. Had the right kind of training schools existed twenty years ago, when these churches were in their first love, ready at the call of Christ to do self sacrificing work, the present desolation might indeed have been a garden. You will not expect another Harpoot to rise up in Broosa — nor that the Bythinian 'Union' will soon be as efficient as that in the Eastern mission. We will not be discouraged. We will encourage the beginning of right action. We will "strengthen the things which remain that are ready to die". We must join hand in hand with every church and every man exhibiting any loyalty to Christ. We must not leave these old communities till they are thoroughly reconstructed. We will not do for them pastoral work, nor aid them in supporting their pastors, nor do for them to any great extent what Education Societies, Congregational Unions and Church Building Committees do for churches at home, but we will teach and encourage them to do all this for themselves and to give the gospel in its purity, unshorn of its power to all about them. We shall find the best reconstructing agency, the best church organizing & ministry raising agency yet discovered to be the Cross of Christ. Let us with hearts aglow with His love thrust this magnet in among all communities within our reach. It will draw out the right material for the Lord's work.

There is another subject concerning which we wish to consult you, I opened it to Dr Wood in a note I sent him last week. Our eldest daughters are now in their second year in the Prussian Deaconess School in Smyrna. We shall have to send them to America during the year, one is 16 & the other will be 14 next June. Where shall we send them? Our Cleveland friends propose that we send them to Oberlin. We should prefer a less crowded school and one at the east. We think the course at Mt. Holyoke is too severe. We do not wish them to be educated into sick-headaches. They will have to make use of the French, which is very familiar to them, in assisting them to pay their bills. We shall be able to spare them from our salary about $100 perhaps in currency 150 each, a year. Can you assist us in finding a place where they can have a home and be educated for missionary work? The eldest is a member of the Church in C'ple & the youngest is indulging a hope that she is a christian.

Very truly & affectionately
yours J. W. Parsons.

Rev. J. W. Parsons
Nicomedia Jan. 28 / 1868.
Rec'd. Feb. 25.
Ackd Mch 2

Nicomedia July 6. 1868.

Rev Dr Clarke
Sect. A.B.C.F.M.

My Dear Brother.

I wrote you a long letter Jan. 28th giving reasons for not going to Broosa and making some inquiries in regard to our daughters, whom we were about to send to America. I presume it was acknowledged in yours to the Mission. We thought it best to improve the opportunity of sending the girls with Mrs. Riggs and Miss Proctor. We know not where the Lord will have them go. They are lambs of His fold. We hope He has a work for them to do and that He will prepare them for it. We will probably make use of the allowance made by the Board for the education of such children. Beyond that He may wish them to aid themselves by teaching and us to save from our salary. My brother [Rev Eben B. Parsons: Sauquoit Oneida Co. New York] will care for them. Please have your Treasurer honor his drafts on my a/c.

The Mission decided that we should remain here and that the Station should not be united to Broosa. I begged the brethren to look at the merits of the question and decide accordingly. I told them that though on account of the language I could not see it my duty to go to Broosa I was not unwilling to go elsewhere. The idea of leaving this field has long been familiar to us. Man waiting and laboring to bring the churches up support themselves and take hold of the work of evangelizing the surrounding communities. If it shall be thought best to leave the work to an indirect superintendence from Broosa or from Cople, I shall not stand in the way.

"My impression is that the time has come for direct work among the Turks here. The general enlightenment of the christian communities, which is quite in advance of that of contiguous fields, would favor such a movement. A direct movement upon the Turks would enlist the sympathy of all; would infuse new life into the Evangelical Armenians, and do more than any thing else, to bring Armenians and Greeks to the knowledge and acceptance of the truth. The two colporteurs from this point exclusively for the Turkish villages have met with great encouragement. The Bible woman in this city has always something interesting to report in regard to the Turks. She has just told me of a woman who has repeatedly come to her for a talk about Jesus. She brought with her one day the wife of an officer of the local govt." They took up the New Test. The officer's wife was offended at the idea of Jesus being called the Son of God. The other woman said "I used to be offended, but I have learned that he is not regarded as a Son in the way our sons are ours." Several hours were spent in examining the Old and New Testaments. Soon after this she was invited to the house of the officer (Centurion). He told her what he had heard from his wife, and said he wished himself to hear from her. After some conversation, he begged her not to be offended at anything he should say: he would tell her plainly the true position of Jesus among the prophets sent from God: "A company of miserable sinners - such as we are, after death, in conditions indicating the degrees of guilt, went to Noah, Noah sent them to Moses, saying that it was as much as he could do to deliver the eight souls of his own household. Moses sent them to Jesus, excusing himself from interceding on their behalf in a similar way, And Jesus sent them to Mahomet, who undertook the case & succeeded."

She in turn begging the Centurion not to be offended gave the reasons of her hope in Christ as the *all sufficient* & *only* Savior of sinners, winding up with her personal experience of salvation from sin through Christ. As to Mahomet as he was by birth connected with the sinful race of Adam he himself must be in need of a savior like Jesus Christ: the officer kept his promise not to be angry, but muttered over a prayer (as she supposes) for forgiveness for listening to such talk. "In Adam all (including Mahomet) died" is her favorite text with Turks. "In Christ I live" Her own true and deep experience is with all, & an argument of wonderful power."

The friend who introduced her to the family of this officer, sent for her on another occasion to come to such a place and bring her book with her. She went and found a company assembled, among them were several who could read. One opened at "The dragon stood before the woman wh. was ready to be delivered for to devour her child &c" and insisted upon an explanation of the passage. The Bible woman begged in vain her first to turn to some more simple passages. She said she understood by the *woman*, the people of God, those who wished to do that which was pleasing to Him, and by the *dragon* Satan, who was the enemy of all good: this satisfied the company and they proceeded to examine other passages. Passing the door of another house she was invited in, when a number of neighbors were together working, to whom she was introduced by one who knew her, as a protestant; she was invited to tell what it is to be a protestant &c. A missionary with a command of the language and with the help of such Colporteurs and Bible women would find enough to do and a very promising work. It is near the Capital for protection. He would of course be interested in the Armenian work & perhaps from the first take the

Superintendent of it allowing us to go somewhere else.

I ought to report more particulars of the labors of this Bible woman among Armenians, and will try to do so from time to time. Would that these churches could furnish more such Bible women.

The church here is mourning the absence (temporary it is hoped) of its preacher. Without their approval, and without accounting for himself he has been a month at Cople. I am afraid he is seeking a place there, in Hasskoy or Yenikapoo, where, with the aid of the Mission he can get a higher salary. Should he leave this church, its reconstruction will, I fear be greatly delayed. The church in Baghchejuk is looking every way for a pastor. It is ready to pay a good salary (professes to be) But I am afraid that they will get discouraged, and not being under a pressure to give up their ability, for they can do more than support their school, will take the back track in that respect and do nothing.

"Since I began this page a Helper has come in from a tour. I have listened to his report. Several times he exclaimed "Oh that I knew Turkish [he is a native of Adabazar, 55 years old] so as to talk with the Turks. I had such good opportunities in such and such places. "I did the best I could however, and bless God for the opportunity""

I am doing all I can to find young men to go to Broosa to be prepared for the new class, which will be formed, in Marsovan next Spring. I find that all object to going to Broosa. The idea of going into a Turkish speaking community is not agreeable. I shall have to get a class together here as I did two years ago. After a months training here perhaps I may be able to take them to Broosa.

Very truly yours J. W. Parsons.

Rev. J. W. Parsons
Nicomedia July 6, 1868
Recd Aug 4.

Baghchejik August 6. 1868

Rev N. G. Clark D.D.

Dear Bro.

Three young here when invited to consider a call to the gospel ministry replied: "we only know how to read, perhaps we have not the ability to learn, when you come here in the summer, without having our business, we will come to you for lessons and if we can go on we will join the class in Broosa & Inspan for Marsovan" The summer has come and nearly gone. The young men are not ready. They have been engaged in the silk business. Which resembles gambling, in that, whether one succeeds or fails he is equally bent upon trying again. Success brings gain out of all proportion to expenses. One of these would-be-scholars took 90 drams of eggs which if successful would have brought him in 90 Kiles of cocoons = 27,000 piastres! Two months labor of three persons (himself wife and mother.) He met with ill success, had but 15 Kiles (4,500 ps) but his heart is set upon trying again. 30,000 piastres the possible income of his mulberry orchard is more than he can give up. The desire to accumulate has possession of the young men in all our churches. Despairing of obtaining any recruits for the coming new class in Marsovan from the young men in the churches I set out, about the middle of last month on a visit among the villages to the north east of Nicomedia, hoping to find while preaching from place to place, some recruits even though they might be raw. The first village north east of Nicomedia is Daghkeuy where all the people are farmers or colliers, exceedingly ignorant & priest-ridden. The next has a Monastery connected with which is a Theological Seminary or 'School' for training vartabeds and a printing press from which is issued a monthly magazine. From a young man in this place, who was once a teacher in the primary department of the 'School', I had received repeated applications to be sent to Marsovan. He is the only recognized Protestant in the place

I found him already enlisted in Satans Service of destroying the bodies and souls of men, selling New England Rum & other intoxicating liquors to the vartabeds, to their pupils and the pilgrims who resort to this Monastery in great number from all parts of the country — not a promising candidate for Marsovan. One hour's ride from this place brought us to Haskal where there is one who has lately been received into the Church in Adabazaar. His wife is a member of the church in Baghchejik. There are several young men interested in the truth but are not yet hopefully pious. I hope to have a student from Marsovan (a brother of the sister just mentioned) spend the next winter there and that he will build up a congregation and draw out some young men for the ministry. This place is wholly Armenian but is central to a large number of Turkish villages. We were told of an Imaum of one of the near villages who was convinced of the truth of Christianity and had recently barely escaped being deposed from his office. He escaped only by giving up the New Testament. Elmalu is three hours from Haskal. On my last visit there, I had a faithful talk with one of the three or four persons recognized by the villagers as Protestants. He was a keeper of a drinking shop. "I have not strength for farm work & there is nothing else to do" "Then you had better starve" "I am ready to starve, but my wife & children! I must support them." "This business if not left off, will bring you and probably your family to complete temporal and eternal ruin" This time he was not at home. He had rented his shop. I was pleased with the answer of the Kehia (Constable) of the village, of whom I inquired why he had given up rumselling "Oh because his conscience wouldnt allow him to continue it" "But his conscience allows him to rent the shop to others for the same purpose" "Oh he will learn that next, little by little you know" I hope one day to see his drinking saloon a place for prayer & praise and the rooms above it occupied by a student from Marsovan — next winter, if it may be.

We sold an Armeno-Turkish New Testament to a young man whose business is mostly in Turkish villages. We passed without visiting three Armenian-Greek villages and one Armenian & came to Ferezli which has about 150 houses all Armeni. The light of the little community in Tamluk, which is but a mile off, has been seen and felt here. There are many convinced of the truth. We sold a New Testament in the presence of the Priest who a few years ago persuaded all who had such books to bring them to him to be burned. In Tamluk I found that the most active brother had consented to give up his eldest son, a promising lad of 14, to be educated; he was about sending him at his own expense to join the class of nine youths who are instructed by Pastor Alexander in Adabazar. The helper in Tamluk will leave in Oct, who will take his place?. I had a good visit in Adabazar. There are several young men who have been educated by Pastor Alexander so that they could enter two years in advance in Marsovan, and in two years be prepared to be ordained pastors over the churches. but they are not ready to make the necessary sacrifice of pecuniary & social advantages. Of this same class of young men one has just completed a 6 years course of Medical & Surgical instruction in Edinburgh and another, the brother of Pastor Alexander has just taken his degree of A.B. at Robert College Cople. Still another is a Sophomore in Beloit Coll. U.S. The nine youths now instructed by the pastor have a clearly defined purpose of preparing for the ministry of the Word, but not for Marsovan. (All our pastors, preachers and Churches have no respect for Marsovan. A few days since the question arose in a church meeting in Nicomedia as to what they should do if the Preacher should leave them. I suggested that they might possibly get one from the senior class in Marsovan. The suggestion brought a quick response "no one educated there will do for us".) The brethren in Adabazar are greatly in need of a larger place of Public Worship. They are waiting with much interest to see how Pastor Tomas succeeds with the idea of sending their pastor on a similar mission.

From Adabazar I went to Koordbeleg. There I found a young man who feels that he is called to give up a good business and prepare for the Ministry. His parents have been inclined to the Protestants ever since this young man was born (for 20 years) but belonging to the higher class of families they have not been willing to cast in their lot with the despised protestants. They will oppose his going to Marsovan, but he appears to be determined to go. If he goes it will be a step of great promise and worth reporting. From Koordbeleg we came to Ovajuk, one young man from this village is now in the Broosa St. class & another is making arrangements by which he hopes to join him. To me his success appears doubtful.

I might make 5 or 6 such tours, among much larger communities in this field, with no prospect of greater success. We must labor on however in this direction with much prayer. We shall find if we diligently seek. Our need of pastors is very great. The churches in Baghchejuk and Nicomedia, the little flocks in Ovajuk Tamluk & Koordbeleg need pastors. Haskal, Changiler and other central places need laborers. such as in the Providence of the Lord of the Harvest may become pastors of the congregations which such men would be sure to draw together. The revival of the Lord's work appears to be waiting for such laborers, when they appear it will appear. And they will not be forthcoming till the churches are revived. We are in a fix and have special need of the fervent supplications of those who pray for the prosperity of Zion.

While I am absent from Baghchejuk the teacher, who is also one of the deacons of the church takes the lead in public worship. Last Sabbath Bro. Isaac G. Bliss preached ~~a~~ sermon of great power on growing in holiness, which was listened to with deep interest. At the Month Concert on Sab. P. M. with the aid of his large map of Turkey he showed us what the Lord has done & is doing in different parts of the Empire.

Yours truly,
J. W. Parsons.

Baghchejuk, Aug. 6. 1868.
Rec'd. Sept. 2.

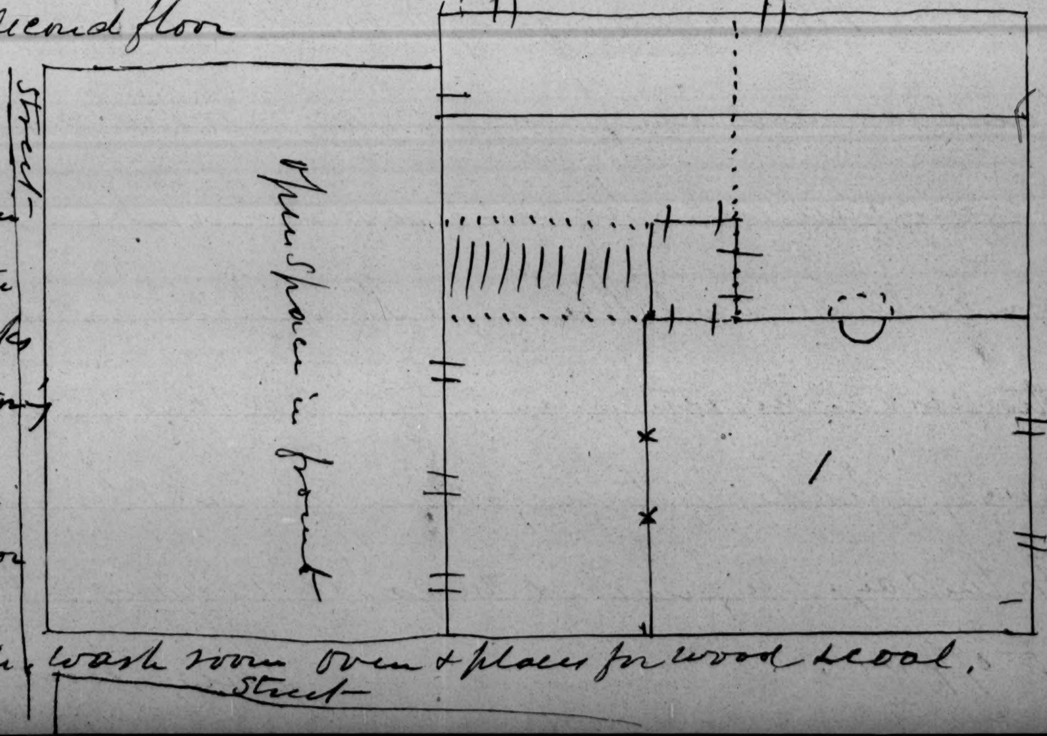
Baghchejik Sept. 3. 1868

Rev N. G. Clarke DD

My Dear Bro.

Since the 15th of Aug. I have been mostly in Koordbeleng, visiting the neighboring villages and superintending the repairs of a house which we have recently purchased for a Meeting House. We visited (a native brethren of Koordbeleng & myself) only the Armenian speaking villages, which with Koordbeleng have an aggregate of 2000 houses. We sold several copies of the Bible & portions in each, amounting to about 40 in all, and had many other opportunities for preaching the Word. The Koordbeleng brethren report many Turks of their acquaintance who are interested in the study of the Scriptures. The Turkish villages appear almost innumerable in that district. You can get some idea of the population from the fact that 110,000 men available for labor on the new post road are provided the contractor for a strip of about 30 miles through the district. The number of open adherents to the Truth are few but several hundred entire volumes of the Scriptures have been sold with a few years, mostly to Armenians. We have now what has been a long felt desideratum, a place for public worship in Koordbeleng.

I will give you a plan of the second floor



==== indicate the partitions which I have made for rooms for the preacher & teacher

(x x) By knocking down the wall, I had sunburnt-bricks enough for all the new partition walls. — & thus 1 became a room large enough to seat on the floor two hundred persons,

under these rooms are stable, wash room oven & places for wood & coal.

Baghchejuk, Sep. 3. 1888.
Rec'd Sep. 28.
ackd Oct. 13. 1888

The wife of one of the poorest of the brethren, who two years ago was a violent oppose[r] and persecutor of her husband and threatened to burn the books I had occasion to entrust to his care, has come around so far as to cheerfully contribute her mite toward the Meeting House. The coin was one of the ornaments which she wore when a girl. It is 62 years old. Please find it here-to attached

The church in Nicomedia has raised by subscription 6000 ps for the support of their preacher for the following year (Oct. – Oct.) an increase on the last of 1200 ps.

The church in this place have extended an unanimous call to Baron Hagopos who has just graduated at Robert College, to become their preacher, with the hope of his becoming their pastor. Before going to College he supplied their pulpit, while teacher of their school, with great acceptance for nearly two years; licensed to preach by the church in Adabazaar. He will ask to be licensed by the "Union" should he accept of this call.

// "The Bible woman in Nicomedia reports a visit to Karamoosal, a Turkish town on the South of the gulf of Nicomedia. Last Oct. she passed through the place in going to the Armenian villages in that vicinity. One who heard her preach Christ as the greatest of the prophets, and ~~as~~ the Divine Redeemer, having treasured up her words, sent her an earnest invitation to visit her, requesting her to bring ~~with her~~ the Book. She found the person inviting her to be a woman of great influence in the Community, a leader of twenty other women who have held, for some months, regular meetings for prayer. For ten days she preached the gospel of Christ to that company of women, with n to oppose"! //

Yours truly J. W. Parsons.

Baghchejuk Sept 23, 1868.

Rev N. G. Clark D.D.
Boston:

My Dear Bro.

I went again to Koordbelen, (the last sylable is len rather than leng. Koord means wolf. belen = torn Torn-by-a-wolf. The village was originally on the great road from Cost'ple into the interior and was often pillaged by travelling bands of Turks Kurds & Arabs. To find a safe place a committee of location was sent into the mountains in their rear. While the committee were looking about in the vicinity of the present village for water the wolves came and ate up their donkeys hence the name of this village. It is in the tops of the mountains, some three thousand feet above the level of the Sea.) on the fourth instant, and we had good opportunities for labor on the 5th and good meetings on the Sabbath. On the 7th I went to Nice on my way to attend the meeting of the Bithynian Association in Broosa. In Nice I found a Turk who appeared right glad to get Mr. Herricks new book and his Com. on Ser. on Mt. He read passages from both, to a mixed company of Turks, Greeks & Armenians in the Café, and showed plainly that he was a good deal interested in the truth. On the 8th I pushed on a 14-hours ride to Broosa, starting from Nice about midnight. On the 9th, most of the delegates being on hand we had a prayer meeting & Sermon in the Evening. On the 10th the 4th An. Meeting of the "Union" was organized. Pastor Serope in the Chair and Baron Arakel of Ovajik scribe. Letters introducing delegates from Mooradchai, Biljik, Baghchejuk, Ovajik, Adabazaar & Demirdesh were read. Recess of 15 minutes to smoke. Com. on Religious Exercises reported "Every day a prayer meeting at ½ past seven in the morning. Th. Evng a public meeting to hear reports from the churches Fri. Evng preparatory Lecture. Sat Evng Sermon by Baron Hagopos the recent graduate from Robert College. Sabbath, Sermon (by appointment of the Union) by Pastor Alexander of Adabazaar. P.M. Com. of the Lords Supper, Pastors Simon of Cost'ple & Avedis of Marash to officiate." Interpretation of 1 Cor 7:10-18 by Baron Arakel of Ovajik P.M. "What can be done to get the Chh. to settle pastors?"

Fri the 11th A.M., Broosa Ch. matter. Reports of delegates: Adabazaar. 8 new members 58 in all 118 average attendance on the Sabbath. 180 whole no. of Protestants. 6500 ps given during the year for support of Pastor School &c. 20 Bibles sold. Mooradchai 20 members 60 cong. 100 in all. 1900 piasters. Biljik 14 members 30 cong. 38 whole no.

1780 piasters 20 pupils in School. Demirdesh 15 members 40 Cong. 60 whole p
Have given nothing toward the support of the Gospel. Baghchejuk 48 members 76 cong a
310 in all. 85 Houses protestant 1508 piasters. 50 Scholars. Ovajuk 7 mem
of other chh. 50 Cong. 45 whole no. of Protestants. (The only place where the avera
cong. on the Sab. is larger than the whole no. enrolled of Protestants). Pupils 35. 870 pia
Istanos 20 families 35 avrg. Cong 58 in the Community. 1800 piasters. A letter was
read asking a change in respect to a preacher. Recess to smoke. Resolved to se
a delegation to Nicomedia Ovajuk Istanos & Moorodchai to urge the second
chh & communities to complete their Ch. organization and call pastors. Pastor Ale
=der and Colporteur Hampartsoom selected for this service. "What shall be rega
=rded as the majority for the choice of a pastor"? ans^d 3/4 of the whole no. of Ch. ma
members. "What can be done to bring young men forward, into the ministry"?
(Up to this point appeared several indications of the uneasiness of the brethren at the
presence of the Missionaries had appeared, for instance a motion made by Bro. Rich
=ardson and seconded by a delegate was set aside as irregular at the dictum of
Pastor Alexander. Here their feeling had a ventilation in two bitter speeches
one by Pastor Simon and another by Pastor Alexander. Pastor Simon asked how
we could expect to get young men for the ministry, from which so many were,
after full preparation, turned aside by the Missionaries. He alluded to
his brother Stepan and to "15 others". Pastor Alexander at this point asked
the Missionaries to retire that they might have an opportunity to talk over the
subjects of Schools, supply of the field & their relations to the Missionaries.
Bro. Richardson to me "Oh for one hour of Wheeler on relations to Missionaries"
Dr Schneider made an apt reply to Pastor Simon, that he knew of none who
were disposed to work who were not in the work.)

Sat. 12th A.M. Com. appointed to provide for the expenses of delegation to Istanos &c.
The delegate from Nicomedia having arrived, reported 4 new members 45 in all
70 average Cong. More than 200 in the Community. 4800 piasters. 45 Scholars.
Com. "on Broosa Ch. matters" reported. Three prayers for the Broosa ch. Resolved
that Broosa has no pastor & is recommended to call one, according to the 3/4 rule.
Voted to keep this action secret. (a la Armenian) Sat. Evng Sermon.
Sabbath Mng. Pastor Alexander comforted the Union with the promise that
the churches although now drooping like plants newly transplanted

from the hot bed of the Mission would yet take root in native soil and flourish. P.M. Com. Session. Eving Singing & Social gatherings.

Mond 14. A.M. Com on Exps of delegation reported in favor of raising from the Chh. 300 ps. and asking aid for the remainder from the Missionaries. Divorce case of wife of Henry Martyn imprisoned for life, a forger & Adulterer ref$^{d}$ to a Com. "Ministers sitting in Turkish Medjlis (courts)" meeting divided, ref$^{d}$ to Com. to report next yr. Pastor Hohannes appointed delegate to the Aintab Union. Eving with Ch in Broosa. (The Secret Session was held in the P.M.)

Tuesday A.M. Examination of the Common School in B. P.M. "What can be done for the supply of Baghchejuk?" no action. "Sabbath question" a resolution adopted. (A resolution was adopted on the "wine question" at some point during the meeting. In respect to the observance of the Sabbath and the use & manufacture of wine & raki the Chh have taken fearful strides backward within a few years.). "Workers" for the work before us; again the Missionaries were found to be the great obstacle in the way. It was said as clearly as can be said by Armenians on this subject "Only give us the money and the management of the men & of the School in particular and we will carry on the work" They indicated clearly that they should prefe to have the Training School in Nicomedia or Baghchejuk — Pastor Alexand said so distinctly, as more central to the Armenian population. Exhibiting on this subject an unevangelical kind of self seeking) Recess to Smoke. "Laborers" continued. Com ap$^{ted}$ to confer with the Missionaries. & propose a Mixed Committee for the management of the work.

Pastor Serop$^{s}$ connection with the Nicomedia Ch. formally dissolved.

Wed 16. a.m. Com. advised the "Divorce". "Giving" Tithes. Agreed to distinguish between giving for the support of their own institutions & for Gen. benevolence. Appointed Pastor Alexander to write an essay on the subject. Recess to Smoke. "Avedaper" commended to the Chh.

P.M. "Sabbath Schools." "Personal labor for souls" "First Th in Nov for a day of United Prayer," Recess to Smoke Recommended each Ch. to have a prayer meeting during the week. "Shall we invite the C$^{ple}$ Chh. to unite with us?" voted to correspond with them on the subject." "Civil Head"

Th. A.M. Sept 17. Com. to confer with the Missionaries reported, no very definite results. A Com. was appointed on the supply of a list of places made out by the Missionaries. (which came bump up against the difficulties we have to meet, & finding that they could do nothing made no report) "Broosa Ch." What can be done for it? Recess to smoke. "Broosa Ch." continued. Voted to set aside Pastor Serope and recommend the Ch. to select a new man.

Place of next Meeting: Mooradchai, Preacher Baron Garabet of Nicomedia Time 2nd Th. in Sept. Moderator Pastor Hohannes Scribe Pastor Alexander.

P.M. agreed to recommend the Ch. in Broosa to invite Baron Hagopos to preach for a year & Dr. Schneider to assist him in pastoral work.

Recess to smoke. Hagopos will take the invitation, should he get it, into consideration. Thanks voted the Ch. in B. for hospitalities. Thanks to the Missionaries for their attendance and assistance, (The latter part of the meeting appeared to be more harmonious in answer, doubtless, to the prayers of its members & its friends in Co'ple & other places who were praying for us,) Adjourned.

Fri. A.M. I set out on a visit of the villages on my way home alone. Had a good time, alone & yet not alone. The delegate from Nicomedia had arranged to accompany me but was afraid of the rain which was pouring freely from the clouds gathered at the call of Mt. Olympus.

I go now to meet the delegation from the Union to confer with the Ch. in Nicomedia &c which comes by way of Co'ple to Nicomedia today.

You will doubtless get a more satisfactory account of the meeting from Bro. Richardson. I hope this outline meanwhile may not be unacceptable.

Yours truly

J. W. Parsons.

Bagtchejik, Sept. 23. 1868.
Rec'd. Oct. 19.
Ack [illegible]

Baghchejik, Sept. 23. 1868.

Nicomedia Dec 28. 1868.

Rev N. G. Clarke DD

Dear Bro.

After my return from the meeting of the Union in September until the first of this month my time was divided between Nicomedia and Baghchejik, supplying the pulpit in Baghchejik on the sabbath.

In Nicomedia for several months past the preacher has been earnestly laboring for the reconstruction of the church. In connection with the church committee he has drawn up a number of rules, compliance with which is proposed to be made the condition of church membership. These rules are the articles of the church covenant in a new form, the old having become a dead letter. A meeting of the male members of the church is held every Monday evening for the consideration of these rules. One, which has reference to family religion and requires the observance of family worship morning and evening, which had fallen into general desuetude, after a thorough discussion was adopted the members rising in their places and pledging themselves to observe it. The one now under consideration requires attendance on all meetings of the sabbath and during the week, for prayer and public worship. Meanwhile the preacher is laboring earnestly with individuals and from house to house and preaches with great plainness. My wife who hears him regularly says she has never heard a native preach as faithfully. She suggests that extracts from his sermons would give the best possible picture of the state of the church just as some of the sermons of Pres. Edwards indicate the state of things in Northampton and the letters of Paul the condition of the church in Corinth in their day. The good effect of this kind of preaching and labor has already been felt, some are beginning to say, & a few we hope to *feel*, that they.

have heretofore known nothing experimentally of true religion.

The great want in this field (and is it not the same throughout *this* Mission?) is this kind of labor — that of reconstructing, by practical preaching and hand to hand labor, the missionary with the native pastor & both with the people.

In some places this kind of labor will tell more quickly than in others. In Baghchejik sooner than in Nicomedia, in Nicomedia sooner than in Pera. Everywhere the long process of gospel hardening and wrong missionary policy *may require* corresponding patience time and labor. But whence the supply of this want? Whence the supply of such preachers & pastors? Can we expect to get live men from dead churches? Until we have the right kind of churches, and in order to have them; until we have the right kind of men for the ministry & in order to bring them into it, must we not have missionary labor, and more of it? May the Lord help you and the young men preparing for the ministry, to see, that for *this* Mission, next to the out pouring of the Holy Spirit this is the great want.

There is this difference between the work here and that in the Eastern Mission. The brethren there have to do none of the difficult work of reconstruction. Started on the apostolic track the work there is moving prosperously on. We, having taken the wrong track, have plunged, train after train, into the ditch. We must save from the smash-up what we can and take a new start.

Is there not another difference to be taken into account in comparing the two fields? Are not the people in the East purer in their morals and more religious, less exposed to enfeebling, opposing, & corrupting influences, than those of this vicinity? So that the work once on the well laid track, with comparatively few impediments, moves on prosperously. Whereas the work this way resembles rather the old stage-coach floundering in deep mud.

the surroundings of the churches here are the all absorbing love and pursuit of filthy lucre and the mire of infidelity. If this is so, it follows that measures successful there will not do here. The driver and able bodied passengers, giving up the idea of a quick and easy trip, must get down, and, some with rail in hand, some with shoulders to the wheels, tug away, and not be disappointed if upon getting over one bad place they are called upon to do the same disagreeable work over & over again.

Three students from Marsovan have come to work in this field during the vacation. The first half of this month I spent in visiting them. I first went to Koordbelen, and found the brother there, with a hopeful and earnest spirit entering upon his work. He was greatly encouraged by what he found there. He repeatedly expressed his surprise at the extent of the field, large villages of 200, 400, 600 + 800 families! all Armenian and scores of Turkish villages all within three & four hours walk. In the Marsovan field (he is a native of Marsovan) the Armenian Communities are few and small and remote. Bro. Richardson, when from the same point he first looked upon that, the smallest, with but one exception, of the five districts into which this station is naturally divided, expressed the same surprise and said: "Bro. P. you have never trotted out your station".

The student laboring in Tamluk is a native of Baghchejik, familiarly known there as the Shepherd from his former occupation. He was married and had three children when he began to study. I was encouraged to send him to Marsovan because he manifested a desire to learn, & a good spirit and had a good wife. She had received some education from Akabi Hanum, one of the early pupils of the Mission Boarding School, and had already been useful as a teacher and Bible woman in Baghchejik

She had preceded her husband, by two months, and was doing ~~a good~~ a good work in Tamluk when he arrived. I found her in the chapel with fourteen pupils learning their lessons and with a large number of other girls learning to sew, and mothers learning to cut and make clothes for their children. I found him also with a mind to work. For six years the work has been at a stand still, apparently on account of the indolence and inefficiency of the Helper, one of the dead heads from the church in Adabazar. Having no one better to put in his place, and receiving from him promises to do something, and from the pastor in Adabazar intercessions in his behalf I kept him there till last October. I am learning by experience that it is not well to occupy places with doubtful men. I have for this reason left Koordbelen, Chengiler, Haskal, Arslanbeg, Norkeuy, Keremet and many other places which to great advantage, so far as show of work is concerned, I could have added to the list of my outstations, — with the plentiful use of money.

In going to and coming from Tamluk I spent two nights with the pastor of the church in Adabazar. Seen from Nicomedia and nearer at hand, the church there appears cold and lifeless, though well organized and free from the internal dissentions which are so troublesome elsewhere. Two or three years ago the want of a larger House of worship was felt. Of late we hear nothing of that want. I was there one evening of the regular weekly lecture and only four male adults were present. The pastor is an inveterate smoker and is becoming a heavy and compared with what he was dull preacher. He and his church have been profuse in complaining, first of the course of the missionary, while he was alone in it, and then of the changed policy of the mission, but have done nothing themselves for the eleven Armenian communities which surround them.

They oppose the Marsovan Schools and refer to them only with contempt. They say "We can furnish a better education here". For a while the pastor undertook to instruct a class of young men, but the undertaking fell through. They can not go on further without pecuniary assistance, and they are not willing to go to Marsovan where they can be assisted. The great want there too is an Earnest ministry. I have an idea that if a Missionary with a heart overflowing with love for souls could go there frequently and labor with the pastor, for a month at a time, he would see blessed fruits and that this kind of labor would tell (*not soon probably*, but) in time upon the surrounding communities. At the risk of repetition I must here add: "No hope of an Eastern Mission here". It will take *time* with *patience* and *hard labor* to bring any of these churches up to be self propagating. We must be willing to work and *wait*. But let us cheer each other as brother Morgan used to his fellow laborers in the Jewish work, by the words of Holy Writ "It is good that a man should both hope and quietly wait for the salvation of the Lord".

The brethren in Baghchejik applied for one of the graduates from Marsovan who might become their pastor, but a student not yet even in the Theological course was sent them; Baron Hohannes a native of Gemerek, in the Cesarea field. The brethren however after hearing him preach were pleased with him and agreed to employ him. They will pay him 250 ps a mo. and 150 toward the support of the schools. Had it not been for the society of "tithe-givers", now numbering eleven persons, they would not have undertaken to raise 400 ps. a month at this, winter season of the year. This society stept in and pledged the amount needed and demonstrated the utility of the tithing system, and what was of

more value

their ability to support themselves. One of the leading brethren, in the meeting which decided to employ & pay Baron Hohannes, said "if we were all (80-90 taxpayers) to pay tithes, we could support not only our preacher but our schools and a circuit preacher for unevangelized communities". This is the community for which Bro. Greene (up to the last) and brother Richardson (even now) are ready to aid in the support of a pastor, being too far off to see the real state of things. It is my opinion that without the constant labor of the missionary on the spot that church and the one in Nicomedia would not long hold their present position as self-supporting churches.

My relations to these churches and to the small communities in Ovajuk Koordbeleng and Tamluk are now of the most friendly character. I have just returned from a visit to Baghchejuk with my family, we spent the last Sabbath there. The student preacher appears to be loved by all. Four persons have been designated by the church, one from each quarter, to visit with him from house to house. Three evenings of the week will be devoted to family visiting, two to the regular weekly meetings, one to the instruction of the Sabbath School teachers (S.S. long since dropt & just resumed) and one to instruction in singing. Prospects brightening! And yet we can not avoid seeing the dark clouds looming up beyond. After three months they will be left alone again!

Last week I was invited to attend a meeting of the Com. ad interim which was to provide for the supply of Smyrna from the 1st of the New Year. I had thus an opportunity of seeing what Messrs. Herrick, Schauffler & Baldwin were doing and proposing to do. By nothing, not even by the action of the Mission last year have I been so much encouraged to hope that a new day is dawning upon this Mission, as by what I saw of the working of that Committee.

They appear to me to be on the right track not only as it respects the Armenian work in Cple but with regard to the evangelization of the Turks & all Turkey. The Committee decided to request me to accompany Bro Pettibone to Smyrna to take possession of that Station in the name of the Committee, leaving the permanent occupation of it to be provided for by the mission. As the question of our going to Smyrna was looked at, you may be interested in the following notes of remarks. Dr Riggs: "I am in favor of asking Bro. P. to remove to Smyrna He ought not to be alone. I do not anticipate that the mission will give him associates in Nicomedia. It will be only going in the line of strong Stations which is the one I am persuaded we ought to follow should he go to Smyrna Having lived there three years he knows something of the Station & the work." Bro. I. G. B. suggested that Mr. Greene might come back to Smyrna. Dr. R. replied that Smyrna is worse than Broosa for fever and ague. E. E. Bliss: "S. must be occupied. Mr. V. L. will probably stay there awhil and get help from Holland & U.S. to carry on the station for a while. As to the individual, Bro. P. is the most hopeful candidate, good many reasons for his going there. I sympathize with him in his desire to stay in Nicomedia & see the work in a better state there, but I hope things which have taken a good start now, will get headway, before he has to leave, and flow on of themselves. I do not thi it necessary that he should go immediately, say not before the end of next year". Schauffler: "Let us follow up work in hand, if Bro. P. is doing well in Nicomedia, let us leave him there, and give him an associate. We must not work so much at loose ends. We must have a plan and drive upon it, an end and drive at it. Let us contract rather than expand. Let Smyrna & Adrianople remain unoccupied, we shall accomplish more for the whole, in the end. In the war, there was scattering & no success till Grant concentrated upon two points and drove at them. Throw Smyrna upon the

Prudential Committee to provide for by sending new men from America"

From these remarks of the fathers, from the representations of Bro. Greene and from this prolonged agitation of the question of our removal, you will get the impression that we are not needed here. If the question remains an open one till the next An. meeting, that is if we are living then, we hope it will be fairly considered and settled. If the Lord wishes us to go to some other part of His vineyard we hope He will make it plain to all concerned.

"Strong stations," "Concentration," what are the elements of these ideas. Let us understand what we are seeking, and shape our course accordingly, and not go pell-mell in the direction taken by others in different circumstances. Because (for illustration) they have been useful elsewhere shall we seek such a force of unmarried females as will take out of their hands the work of our native sisters? Because three men have worked well in Harpoot does it follow that every station should have just three men or be abandoned? Be strong enough for the work in hand to accomplish it; beyond that you cramp or crush it by your strength.

"Concentrate" ten horses, two schools, and three missionaries in — Broosa. (You will need as many horses for the proposed field) Have you a Harpoot? Where is your circle of living churches, of your loving children, quick to receive the suggestions of your 'concentrated' wisdom? Can you ignore existing churches? or leave them in the distance? Will love and sympathy, at your bidding, leap the cold mountains of Bithynia?. ~~But~~ Once gain this vital nexus with existing organizations and you may 'concentrate', and be 'strong'. In oneness of aim and sympathy with the living members, of these as such, of these churches, will be our strength. The more direct & near is our influence upon them now, the sooner may we hope for the desired end.

Yours truly & affectionately
J. W. Parsons.

Nicomedia, Dec. 28, 1868.
Rec'd. Feb. 15. 1869.
[illegible]

Nicomedia Jan 25. 1869

Rev N. G. Clark DD:

Boston

My Dear Brother:

Bro. Pettibone will report officially to the Com ad interim in regard to our visit to Smyrna. You may be interested in an account of the visit and some observations upon what we did and saw, from my pen, in an informal and unofficial way.

I left home Jan 6. and with Bro. P. reached Smyrna early on the 9th. We had an interview with the native preacher and later in the forenoon with Mr. Van Lennep and in the P.M. went to Magnesia by R.R. where we spent the Sabbath. On account of the pouring rain and the consequent rise of the Hermus and its branches we were not able to go to Akhissar. We made arrangements with the church and helper there by correspondence and returned to Smyrna. Tuesday we went to Aidin. (Ticket, by rail, going $^{45}$ & returning $^{45}$ 90 ps. each. 3rd class) Had a meeting with the church that evening and returned (to Ephesus, where we staid over till the next train) to Smyrna on Thursday morning. Th. P.M. we visited the Jewish quarter where we lived three years, the church of St. John. Polycarp, the so called tomb of that martyr, the old castle, the Institute of the Deaconesses, and Mrs. Stevens, sister of the late Mr. Samuel Danforth of the Missionary House Boston. Friday we took an inventory of the great quantity of books of old – (Malta & Smyrna) and new Editions; visited the teachers of the school, now in vacation, and in the evening by appointment had a meeting with the Church. Saturday morning made arrangements, as we hope, for the greater usefulness of the school, farewell calls upon Mr. Van Lennep and his brother Richard, and left for C$^{tt}$ple by a steamer of the Egyptian line 3 o.c. P.M. After a long cold and rough passage we reached C$^{tt}$ple Wed. P.M. and I reached Nicomedia Th. P.M. Jan 21.

Our interviews with Mr. Van Lennep were in every respect pleasant. The only reference to the Mission upon which we were sent, was with respect to items of a/c, Books &c. We love Bro & Sister Van Lennep, as do all our Missionaries who are acquainted with them. His opposition to the policy of the Mission and his methods of missionary work are what we cannot approve.

Three persons responded to our call for a meeting of the Church in Smyrna. One to excuse himself from attending, the other two by appearing (the Greek colporter Anastatius and Hadji Manoog, formerly head man of the Community) The 'watchmakers' have for a long time absented themselves from all meetings whether for business or worship. The present preacher is Rev. Hagop Hamportsoomian. A Bebek Student; Teacher in Bolat; Went to U.S. in 1853; returned in company with Mr Sec. Treat when he visited this country; Ordained by Bro. Dodd as pastor of the church in Aidin; Called to Smyrna by Mr. V. Lennep, against the wish of the Church, apparently to make a place for Hagopos who was not acceptable to either party in Smyrna. Has 10 £, a month (too much by 3 or 4 liras) of which his Father-in-law Hadji Manoog, the only one of the church which gives anything, gives or promises to give, 1/4. Has almost no work, almost no congregation nothing to 'call him out'! His wife was educated in the Mission Boarding School.

A free school for girls got up apparently as a means of support of two parasites of Mr. Van Lennep from Tocat, at the cost of 54 liras a year.

Outstations: 1/ Magnesia has the largest Armenian community (400 houses) of any city in So. Western Asia Minor, out of Smyrna, unless Affion Kara Hissar be excepted. No protestant community, no congregation, no school, one 'open' protestant, and one Helper, with a salary of 5 liras a month and house rent. Helper Hagopos is a native of Nicomedia, has been a student in Bebek; interpreter in the Crimean

J. H. Parsons.

war; helper in Bandurma, servant of an English speculator or farmer; Clerk of Ghazaros Effendi; called by Mr. Van Lennep to Smyrna, sent to Aidin where it appears the brethren did not like him, and he not liking the position which he would have to take there, was sent to Magnesia. He has been for a long time exceedingly bitter and hostile to the Missionaries, only Mr. Van Lennep, of all the Missionaries, has any confidence in him. He expects to go to go to U. S. in the ship which Parsekh is to send in the Spring.

2) Akhissar: Congregation reported to be 20–25. Helper: Taniel Ishanyan, Bebek Student; helper in Adrianople & Amasia; Watchmaker; a prominent enemy of the Missionaries and leader of the rebellion in Marsovan. Ever since Dr Dwight's visit to the interior no one but Mr. Van Lennep has regarded him as fit to be employed in any capacity in the Missionary work. Salary 500 piasters a month and the privilege of working at his trade. The school is taught by Stratios, a Greek, native of Demirdesh, Bebek & Athens Student, for many years teacher and preacher in Akhissar. Sal. 4 £ a mo.; Expects to go to Koola in the Spring.

3) Aidin: a church consisting of two Armenians and two Greeks; now with no pastor and no regular meetings. Another Armenian whose name is still on the list of church members has gone back to the world, opens his shop on the Sabbath and has "eaten" (as we say) the 1/4 of the salary of the Pastor which had been collected and was in his hands. One of the Greek brethren appears to be an earnest worker, preaching the Gospel boldly to Turks, Greeks, Armenians & Jews. He has suffered a good deal of persecution. He has given two houses, which will do for a parsonage and a House of Worship, worth perhaps together 60,000 piasters to the Lord, Mr. Van Lennep advised him to give this property to the church, but the pastor, anticipating that it would be a bone of contention & trouble to the church advised him to give it to the Board, to become the property of

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the church when it shall attain the position of self support. Such is the regard in which he is held as an honest man that important financial business with the Government is entrusted to him by the Greek community notwithstanding he is a zealous protestant. The number of Armenian families in Aidin is 80. The Greek and Turkish population amount to ten or eleven thousand ho
As now left the little church, having no pastor, no meetings & embracing no families has a very precarious existence.

The field connected with the Smyrna Station is very extensive. A line drawn from Pergamos through Kirkagatch on the north, through Affion Kara Hiss and Isbarta down to Adalia on the west and thence so as to include the islands on the coast from Rhodes to Mytilene, would mark the bounds of the Station. Affion Kara Hissar, though Ushak, Koola & the Cassaba & Smyrna R.R., is closely connected with Smyrna. It is now occupied as an out Station by the Broosa Station. The places where Armenians are found, besides those now mentioned are, so far as I know, Nazly (40 houses) Denizli (20) Buldur (120) Edermish (200) & Inch. The great work of the future will be among the Greeks. There are indications of an awakening among the Greeks in many places, in Magnesia, Aidin, Isbarta, & Koola eighteen Greeks in the latter place have invited Stratios of Akhissar to come to them and they promise to give him a house and to pay a part of his salary.

Smyrna should have at least two missionaries, both to speak Greek. As the Armenians everywhere use their own language one should know Armenian and the other Turkish as well as Greek. They should have a training class to prepare Armenian students for Marsovan & Greek (Turkish speaking) for Marash. The occupation, as you can see ~~stra~~ the situation of things demands, should be without unnecessary delay. It has occurred to many of

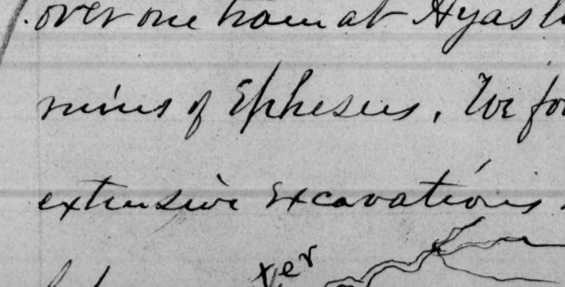
Nicomedia, Jan. 25. 1867.
Alex [illegible]

1 sheet with minutes, seems [illegible]
have been returned. See Herald
Aug '67 p. 179.

that the designation of Mr. Ed^d Riggs to Smyrna would be timely and suitable. as he knows both Greek and Turkish & some Armenian.

You may ask why we did not dismiss Taniel and Hagopos, replace Hagop in the pastorate in Aidin & shut up the School in Smyrna? Because we were not sent to reconstruct but to effect the transfer of the station to the care of the Com. ad interim. We felt also that with respect to Taniel, should the church in Akhissar unite in calling him and in supporting him as their pastor he might disappoint us as happily as has Garabet in Nicomedia, who was a fellow "rebel" with him in Marsovan And in regard to Hagopos that if the church in Smyrna could call him where he would be under the direct influence of the missionaries, even he might be useful. The reinstallment of Hagop in Aidin could be well brought about only by missionaries on the ground. The School for girls, if worked up to its full capacity and used by the pastor and the missionaries as a means of getting hold of families might be of great value.

// Returning from Aidin (ancient Tralles on the Meander) we stopped over one train at Ayaslük (= Άγιος Θεολογος = St. John) to take a look at the ruins of Ephesus. We found Mr. Wood, an Englishman, engaged in making extensive excavations who kindly showed us some interesting results of his labors.



The city was built upon and about (1) a hill 200 feet high, enclosed by a wall (3) over the crest of a higher range (4) and across the plain to the gulf, now filled up. The wall over (4) is in some places entire. The view from the summit, magnificent. By excavating, Mr. Wood has brought to light the quay of the port (5) The tomb of St Luke (6) The Wool market, (with a tablet indicating it as such) (7) Odeon (8) & the foundations of temples, monuments and other buildings of great magnificence. From the Magnesian Gate (7) (Mag. ad Meander)

6

up the valley to the west, he has laid bare the old pavement and the marble steps to houses, corner and foundation stones on either side. Out-side of that gate he has laid open the cemetery & brought to light innumerable sarcophagi. From an altar shaped marble block we read that there "rested the body of —, born on the banks of the Rhine". What ~~was~~ to us was of great interest was the Theatre, mentioned in Acts 19:29.31. & where Paul fought with wild beasts. Mr. Wood has found an inscription which assures him that the Temple of Diana was out-side of the Magnesian Gate. He is now, with the help of a hundred workmen, in search of its site & foundations.

Many thanks for yours dated Jan. 1. full of cheering precious words, useful suggestions, and wise counsels. If by the aid of Divine grace we can live up to them and so far as we can come up to them, we may hope that the new year will be to us a happy useful one. We will try "to have faith in the Word and Spirit of God, in prayer, in Christian effort, in regenerate men, and in the ultimate and early success of our work"

Yours truly & affectionately,

J. W. Parsons.

Nicomedia, Jan. 25, 1869.
Rec'd. Feb. 26.
Ack'd Mar 7.
On the Ruins of Ephesus

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Baghchejik Ap 23, 1869

Rev N. G. Clarke D.D.
Miss. House Boston

Dear Bro.

About the first of this month I made a tour of the Yalova and Nice villages, returning by way of Koordbelen. Starting from Baghchejik my first stopping place was Merdegoz. The coffee shop where I generally 'put up' was closed, looking for another, I found one peculiarly inviting, where a company of middle aged men were engaged, not in playing cards and backgammon as is usually the case, but in reading the Bible & another little company were reading a newspaper. The newspaper, the tract and the Bible! If now the church in Baghchejik would send one of its members with the love of souls burning in his heart we might hope for a good work. The next place being on the great road into the interior through Nice Bilijik Kutaya &c is hardened and corrupted. The next, Kluckkeny an agricultural village, is ready for the winter labors of a student. The teacher and a few old men are the only persons to be found on a spring or summer day. The same is true of Shakshak, beautifully situation on the Marmora in sight of C'ople. The mud of winter hinders our approach to these villages, at the only time when the people are at home. We left Chookoorkeny with its empty houses at the left, hailing some of its people at work in their fields. At Kartsi we found the principal men of the place deliberating as to what they could do to meet the claims of Govt. – a company of 15–20 stout farmers, who welcomed me cordially and communicated freely in regard to their troubles. You may be interested in a specimen of the way an agricultural community is encouraged in Turkey. The village consists of from 100–110 houses, of them 15–20 are widows & orphans.

| | | |
|---|---|---|
| For the year ending Mar. 1869 the Govt. demands, regular tax | 50,086 | piasters |
| Towards the salaries of local officers of the Govt. | 1,750 | " |
| Exemption (from service in the Army assessed even upon infants) | 6,000 | " |
| On account of field mice, drought & failure of silk crop for some years past, they have not been able to pay previous taxes: deficit | 45.000 | " |
| Making the total demand upon 120 able bodied men, | 102,836 | " |

or $57 a head. Days wages from 4 to 5 piasters. A working man would have to work two hundred days to pay his taxes to the Govt. To meet the demands of the vastor

=bids and the Patriarch and observe the feasts of the year the 'average man' would have no time to earn his bread. The present condition of the community is truly pitiable. The men are discouraged, and abandoned to hard drink & laziness. The women and children pick 'greens' from the fields and take them to Turkish villages three, ten, & fifteen miles distant to exchange for bread. I tried to improve the opportunity to give them some plain talk. I took their own estimate of the cost of wine and raki consumed in the place, (6.400 piastres) of tobacco (2400) of lazi=ness (48,000, (reckoning 4 piastres as days wages) in all 56.800, more than the regular "verghi" tax (50,086). Upon looking over the figures they acknowl=edged that the cost of wine and tobacco was really more than double this estimate.

Since the 1st of Dec. a Helper has labored continuously in Chengiler. The result is a little company of 6 or 8 who are regarded as Protestants. All but two appear to me to be only in name such. One of these two is from Harpoot. The others are given to drink, the great weakness of all the villages in that grape growing region. In Norkeny a village of 800 houses, rich in olive and mulberry orchards, in vineyards and wheat fields, there are but two persons known to be at all interested in Truth. Near Nicea the Indian hemp is extensively cultivated for the markets of Cairo & Damascus. Bro. Richardson looks after the villages on the South side of the Lake. In Koordbelen we found the little com=pany of brethren keeping up regular meetings, on the Sabbath and a Saturday evening prayer meeting. One of the three students who came to labor during the vacation in this field, has been retained as teacher by the community in this place (Baghchejuk). When our brethren of the working committee in Coⁿple, invited Pastor Alexander to meet them and advise with them & the church in Langa in regard to the troubles there his church did not approve of his going. But so soon as the disaffected party of the church in Langa invited him with great alacrity they sent him and a delegate. Mr. Van Lennep could not come ^to Coⁿple to meet Dr. Booth and the Com. ad interim. But the opportunity of heading a train of disaffected pastors and churches brought him there instanter. "Whensoever the carcass is there will the eagles be gathered together". About the 1st of March I spent a week in Adabazar - detained by the utter prostration of my horse. and had an opportunity of feeling the pulse of Pastor and people. It does not beat in harmony with the Mission. The religion of all these churches is intensely selfish & self seeking.

Yours truly I. W. Parsons.

Baghchejuk, Apr. 23. 1867.
Rec'd May 18.
Ack. Apr. 23.

Baghchejuk July 1. 1869

Rev N. G. Clark DD

Dear Bro.

Ere this you have perused the doings our annual Meeting and looked over the reports of the Stations. We had a good meeting 'Looking to Jesus' in large letters was over the Chair. Looking to Jesus was the key note of the meeting. I don't know that we ever had a meeting where more of the spirit & presence of Jesus appeared to be enjoyed.

Some months before the meeting Bro. Farnsworth called our attention to the subject of uniformity of Salaries of native Helpers. He felt that there was need of new adjustment and expressed a hope that we would take hold of it at the (then) coming Meeting. You see we did. The number of self supporting churches is such as to aid us in this re-adjustment They have indeed quite taken it out of our hands. They give us the scale upon which we are hereafter to arrange the salaries of all native Helpers & of the pastors of chh. not yet entirely self supporting. Yuzghat pays 250 piastres a month. Adabazar 350 ($3\frac{5}{100}$ liras) Nicomedia 4½ liras Baghchejuk 3½ ~~Ma~~Marsovan offers 350 ps. The range of Salaries over the country is from 2 - 4½ liras. Broosa $^{6£}$ & Cesarea $^{5£}$ are exceptions. Broosa in respect to ability & Cesarea in that the people are forced up to a salary fixed by the Missionaries. When the missionary pays a part of the Salary he really fixes it, when the church comes forward to pay the whole they will, if left to themselves, bring it down, if forced up to it, they will complain. The church in Mooradchai for instance assisted by the Mission pays 4 liras, when unassisted they will come down to 2½ Adabazar when assisted had 5. (now 5 lirs), now pays but $3\frac{5}{100}$ Nicomedia, years ago, when consulted in regard to the Sal. of Pastor Serope, said he needed 1000 "Will you pay 200 and we will aid you to 500." When required to pay more the idea of his need changed, until the salary was reduced nearly a half. When they began to pay all, they called the present incumbent on a sal. of 300 As his family increased they have increased his salary up to 500 piastres $^{4½ \text{ liras}}$ The estimates of the Broosa St. were allowed to stand above the standard presented us by the self supporting churches, (In respect to several items, only by the casting vote of the Chairman of the meeting sitting as Committee on estimates) on the ground of expediency. That is we voted to pay certain sums to keep certain persons from switching off from us on to the track of Simon Pasdagh & co, though by the same amount discouraging the rising churches & communities from coming forward to support themselves. ~~That~~ the resolution in regard to the Broosa Station's estimates indicates its present position and what the mission will do next year unless the stations meanwhile do their own pruning. You will see that we are on the track of the 7th item of your New Years Circular (I think it is the 7th. it is not now before me)

The Resolutions in regard to our relations to Simon, Parsegh &co - & acted upto will prove to be in more senses than one a happy "deliverance" and lead to important results out side of Constantinople. In all of the churches are two or three persons who go with Pastor Simon the full length. These few persons are leading men, the 'mouth' of the people. Not that the majority of the people sympathize with them but that from an inability to express their own views & feelings and from having always put forward these men as their representatives, they see no other way. Let the line of the Resolutions, of disfellowshipping these men, be drawn through all the churches, and the salvation of the great mass of the people will be the result, a happy deliverance from designing, wicked men.

If we can carry out the letter & the spirit of these resolutions we may hope for a new and better state of things. Can we? They were not passed unanimously. I look forward with great anxiety to the course we shall take during the year before us. The preacher in Nicomedia said a few days since "you are not united". The course of the com. in C'ple was not approved by the older brethren. Such and such missionaries do not approve (naming the persons). The preacher in Nicomedia and Pastor Alexander do not go with Pastor Simon and Parsegh in denouncing the missionaries as selfseeking &c they oppose the policy of the mission. They think a different course in regard to the churches would be better, They demand the free use of the funds of the Board for the evangelization of the country, and such confidence in them, that what sums they ask for shall be entrusted to them. They ask for liberty - (to use the money of others as they please) They want peace (such as the family has when the spoiled child has his own way) Seeing (as they think they see) a want of union on our part they are encouraged to push their demands, and I am afraid they will, with the hope of obtaining these demands, unite with the bad men who in turn will be strengthened by the cooperation of good men to do the work of the devil high handedly. It has occurred to me that under the circumstances an expression of your views which could be used with such men as will meet in the capacity of the "B. Union" in Mooradchai in September may be the means of very great good: Your views 1) as to what the control of missionaries should be and 2) as to the question of selfsupport. Have you regretted the step taken of late which looks to the bringing of all the churches on to that basis? If you could only be present personally in that meeting! How much we might rejoice!

Very truly and affectionately yours J. W. Parsons.

Recd — July [illegible]
[illegible]

Nicomedia July 28. 1869

Rev N. G. Clark DD: Boston.

My Dear Bro.

The church in Baghchejik has written you a letter of thanks for what the Board has done for them and to inform you that henceforth they shall not look to you for further aid. Led on by the '3 or 4' refered to in my last letter as existing in all these churches they resolved almost unanimously to have no further connection with the Missionaries. A few persons, conscious of their ability - a community of Eighty families - to support their own institutions were in favor of taking upon themselves their entire support. But this ability being latent and not recognized as existing by the great majority they resolved to apply for help ~~and to apply~~ to Dr Hamlin and Mr. Minassian; for help or advice as to what they shall do under the circumstances. The churches in Nicomedia and Adabazaar are apparently only waiting to see if help arises from some other source before taking the same step of formal disseverance of their relations to the Mission.

The preacher here, who was scribe of the late Council, has published a letter in the Avedaper against Parsekh so far as Parsekh denounces the Missionaries as influenced by corrupt motives. He explains his own position as one of opposition to the policy of the Mission. This letter created a great stir in Baghchejik and brought to light a state of feeling which we did not think existed extensively that of personal & bitter enmity to the Missionaries and all who should venture to ascribe anything good to them. The writer was denounced as a hypocrite "His talk about Parsekh" they said "is only a cover for a sneaking return to the Missionaries from the position which he took in the Council. The spirit of the letter is in direct opposition to the spirit of the Council." So they tore, spitefully trampled under foot & bedaubed with ink the letter. It was reported there that this feeling was even more violent in Nicomedia and that there was no longer even a desire that the writer of that letter should become their pastor. But upon coming here I found that it was not quite so bad. The "3 or 4" were violent. But the best brethren agreed with him. In Adabazar also there are some who cannot go the length of the "3 or 4" in this new Crusade against the Missionaries.

There appears to be a number of shades of opposition to us. The preacher here represents one. One of his congregation another: who called upon us one day in Baghchejuk to talk after this sort. "We shall never let you preach again in our pulpit." "We pray God to curse the American Board" and to pour out a flood of vituperation before which my wife gave way to a flash of tears. Upon seeing this he said quickly "But we love you as individuals and if Mr. P. will leave the service of the Board we will let him preach"

You must not fail to notice that the most violent opposers are those 1st who have received most from the Treasury of the Board & 2nd men whose religious characters are of the lowest grade. This person a year ago, though a member of the church was doing all he could to destroy it. He too like one of the "3 or 4" in Langa is an Avocat = a smooth tongued pettifogger, whose religion is of that kind "which you have always, whether saint or sinner, whether you kill your wife or eat your dinner."

It is under the lead of such men that the great majority of the people are now incensed against us. The good men such as the preacher here, Pastor Alexander and [illegible] Mr. Minassian demand from us a change of policy in respect to the existing churches & the outlying work yet to be done, and they are taking advantage of the popular excitement & the influence of the bad men to press their demand so that it has appeared to us during the past month that all the fruits of labors for years would be swept away. Years ago when there was so much opposition to me in these parts we were sustained by the feeling that the heart of the majority of the people was with us. now, particularly to my wife who is not in robust health. it appears, at first sight, as if we were hated of all men. Our position is exceedingly lonely. In C'ple the Missionaries sustain each other as fellow sufferers, & have some of the natives with them.

However looking again about us, we find a few here & in Nicomedia who love Christ too much to cherish any ill feelings towards us, or any one else.

Whatever the extent of the popular feeling in regard to the motives and character of the missionaries may be, the opposition to this policy appears to be universal. Even those who admit that in theory it is good and that it ought to have been acted upon from the beginning, say that now and for us it is impracticable.

The root of this opposition is in the low state of religion. Not having a high order of schools nor a high position as a community or other like worldly advantages. It appears to them as if they had nothing. Not having a spiritual life, a true christian experience they crave for something to fill the void. They say "you promised us these outward advantages. You have not dealt with us in good faith. The whole course of the mission up to a few years since was such as to give us expectations of liberally sustained pastors and schools". They are disappointed and angry. The preachers & pastors were not trained for the condition in which they now find themselves. They shrink from the life of self denial which is before them. The savor of the old policy remaining the new is distasteful. Looking through their own needs they magnify the inability of the people. They will not part from the plethoric treasury of the Board without a struggle. They (I speak now of those with whom I converse from time to time individually) demand nothing less than. 1st that we place these three churches again on the list of beneficiaries, — in a word good salaries for themselves. 2nd that we abolish the rule which requires new churches to have pastors & to pay at least ½ of their salaries. 3rd that we act as a mixed committee. The pastors & church committee to be consulted in everything. To two preachers who made the above points yesterday in conversation I said "How has it ever been? Have I not consulted you"?" "Yes but you mock us by asking our advice & then acting your own pleasure." "No. Our plans mutually agreed upon, have been carried out in nine cases out of ten. The tenth is ~~was~~ when my conviction of duty is not carried upon this you get angry & forget the nine and (forget) that I have responsibilities in regard to the money involved in which you cannot share." "We think you and the Mission and the Board ought to be satisfied with the action of such a committee." "That the missionary should have one vote in a committee of 8–10" "Yes" "!!" Pulling away at the old string. They think I am very unyielding. The string snaps asunder leaving them on their backs. In this informal way, conversing with one and another, as I have opportunity, I have presented as essential to a basis of coöperation in this field, the following planks 1st No further aid to the old Churches (N. A. & B) in the support of their pastors. 2nd No new place to be occupied, no salary to be offered, no school to be opened except as guided by the principle laid down in your 1 Jan. Circular (I have given it to the preachers. paragraph 7 I think) 3rd Knowingly to employ no one whose interest in the work shall not be from love to Christ. [Their plea is: since there are not men who will work from love to Christ & souls, "let us make use of the love of money. Will not this be better than to leave the outlying masses in ignorance of the great salvation"] "Then you will yield nothing" "Nothing & yet everything. If you will lay yourselves upon the Altar and go to work making what Dr. Anderson calls the "Central idea" [I had pointed out to them the notice of Dr A's book in the Congregationalist.] your aim viz self supporting & self propagating churches and the principle (of your circular) above refered to, your policy, I will ignore as such the above mentioned rules of the Mission and begin de novo in N. B & A. & the outlying field. Our aim and policy will be one and the same. If we make our aim the 'Central idea' of Dr Anderson your no. 7 of Jan 1. 1869 comes in as indispensable and fundamental rule of attainment. My impression is that the Mission will sustain me in the above position. Will you sustain the Mission? If not the sooner we know it the better.

This is the 24th day of a severe illness of our little girl Lizzie, 5 years old. The first two weeks were weeks of great anxiety. The first week the fever was continuous accompanied by spasms and delirium. But from that time the fever has gradually diminished. She is now beginning to have an appetite & to look up. The sense of hearing has been greatly impaired. ×
We feel like consecrating ourselves & our children renewedly to the Lord the Good Physician +

Yours truly J. W. Parsons.

[illegible] left the case entirely in the Lord's hand

Nicomedia, July 28, 1869.
Rec'd Aug. 23.
Ans Aug 26

Nicomedia Nov 10, 1869

Rev N. G. Clarke D.D.

My Dear Bro.

Since I wrote you last my time has been mostly taken up in attending conventions & ecclesiastical meetings and in making tours, at home, with Bro. Hitchcock, and in the Smyrna field, with Bro. H. A. Schauffler. The pastors and preachers within the bounds of this station feeling that Bithynian Union did not fully meet their wants, have organized ~~a~~ smaller association to meet three times a year. The first meeting was held in Nicomedia & Baghchejik in August, Pastor Alexand Preacher Garabet, Bassian of Baghchejik & Arakel of Ovajik as members and Rev. I. G. Bliss & myself, by invitation, being present. Such questions as the following, were discussed: What can we do to promote 1/ a more faithful observance of private, social & public prayer? 2/ more giving for the support of the Gospel institutions & General benevolence? They agreed to preach on these subjects before the next meeting. 3/ Education, the need of a girls school in every place & of a High school in some central place. They would like a fully equipped first class High School such as has been opened in Broosa. They feel that there is a greater demand for such a school in these parts and that the school in Broosa, cannot, on account of the language being Turkish, supply the wants of this region. We urged them to encourage Prapion who is a graduate of the Mission Boarding School & has a self supporting school for girls in Baghchejik, expressing the hope that should it grow a teacher from America could be procured for it. Just here they find fault with me, the old cause of complaint, You are not doing for us what other missionaries are forward to do for other communities. In Broosa where there was no such beginning and demand for such a school, they have a teacher from America, a house and means for the support of the best native assistants! You do not care for us! They resolved that they would go forward to urge, what they feel to be the importance of a higher grade of education for both girls & boys, upon the people & upon the missionaries, and to prepare the needed text books. The presence of Mr. Bliss added much to the interest and usefulness of the meeting. His fervent spirit and earnest words appeared to lead them to make a new consecration of themselves to the work of saving souls.

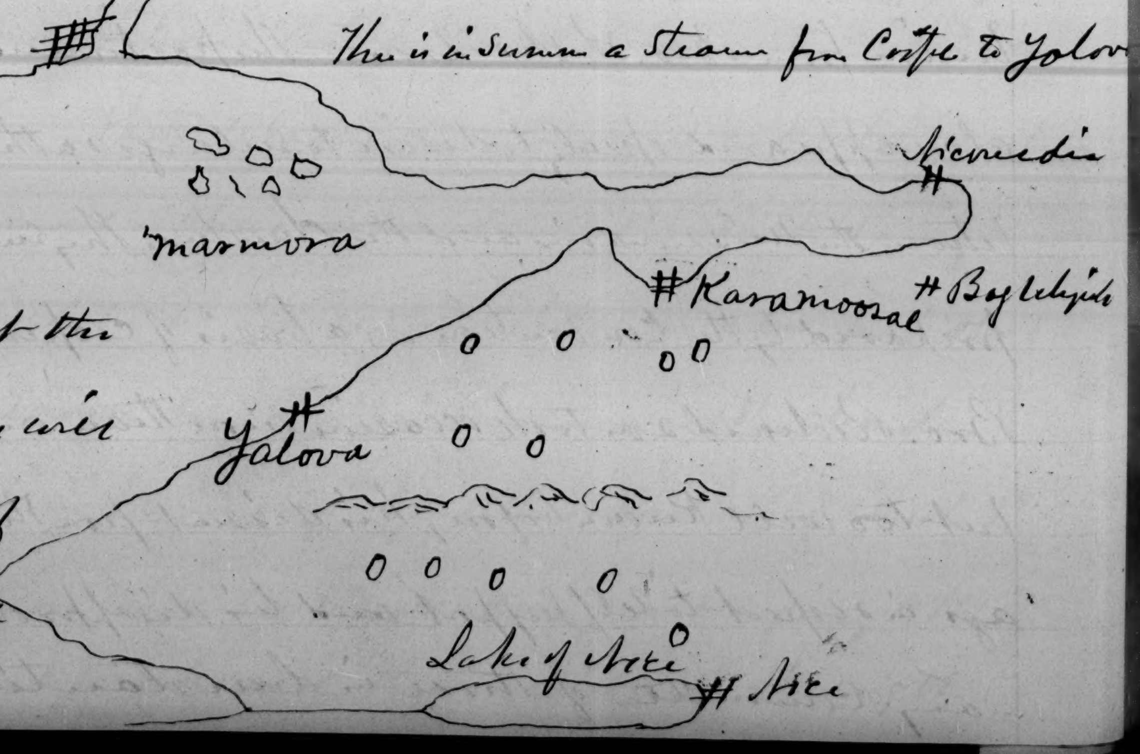
In September, followed the Convention of Missionaries and Churches in Constantinople. I hope good has come and will come from it. I was in favor of a smaller meeting. Had Pastor Alexander & Preacher Garabet with pastors Serope & Abraham been invited to a conference with the missionaries, just after the good meeting of the Preachers in Nicomedia, my opinion is, that Alexander & Garabet & their churches would have been carried over to the right side. But arraigned as they were & put on the defensive as members of the April Council, they were thrown more entirely into the arms of Pastors Simon & Stephan their fellow defendants. Garabet did not attend the Convention. Pastor Alexander returned and told Garabet and the churches, that the Council of April was sustained! The following extract from a letter addressed to Dr. Bliss shows how Garabet felt about that time "Experience has shown that the missionaries and the churches" can not unite & cannot work in harmony. I feel that the strifes which" have arisen by reason of this relation have done exceeding great injury to the" spiritual life of the churches & weakened their internal strength."

" I am sorry to say that by reason of this relation the brotherly union, which they had
" among themselves, which was their strength, they have lost or are losing, and the churches nearly
" instead of waging the Spiritual warfare, have raised their weapons against each other.
" With deep pain I remember that by this course great obstacles are placed to the progress
" of the Gospel & the Christian religion is dishonored. What is the way out of this difficulty?
" To me it appears that the only way is to break the existing relation of the churches to the Missionaries
" and be independent, to be free, to freely deliberate freely judge freely
" work, to become masters of our own minds, judgments & doings, to be responsible
" only to the Sole Head of the church. It is true that the result will be that many Armenian
" Evangelical communities, perhaps for a long time, will remain without
" pastors & without teachers and probably without meeting houses, and the villages
" will remain without the Gospel. But is it not about so now? Or soon will it not
" be so by the present conduct & policy of the Missionaries? By cutting off our
" relations we shall at least every year & even many times every year be saved
" the strifes and difficulties which have arisen about salaries, dusts of gold.
" Much better will it be to eat a crust of dry bread in peace and love than to eat
" delicacies from a royal table amid strifes & quarrels."

You have doubtless received a full report of the meeting of the B. Union from Bro. Richardson. The pastor and delegate from Adabazar alone appeared openly to desire to enlarge rather than close up the breach between the Missionaries and the churches. They endeavored to prevent the paper prepared by the Convention as a basis of cooperation from going before the churches. Bro. Richardson took occasion more than once openly to express, what was but too well known before, his dissent from the action of the Mission two years ago in respect to 'Self Support' and his disapproval of the course of the Missionary Committee of three in Constantinople.

Dissatisfaction was expressed in this meeting by the Pastor and delegate from Broosa with respect to the way in which pupils in the Station Class in Broosa are boarded "The (chujuk) little boys", it was said "ought not to be left to look after their own food." The fact is that not being able to find pious young men for the Class, boys, and some, to my knowledge bad, at home unmanageable, boys have been taken into it. The Union as a body did not show itself ready to break away from the missionaries. It voted to send the "papers presenting a basis of coöperation" to the churches. It voted to recommend the divided church in Langa to call a Council to reconsider the doings of the April Council. It passed a vote of thanks to Rev I. G. Bliss for his attendance.

Bro. Hitchcock went with me on a tour of the Yalova + Nice districts before the meeting of the Union. The welcome which met us and the evidence of a friendly feeling toward me as a missionary, which appeared everywhere, struck him very favorably. His opinion is that in most of the eleven places in those districts having an aggregate of 2500 Armenian families, the time has come for more aggressive work. He suggests that a room for meetings be hired in at least six different villages, and arrangement made for stated preaching services, weekly, fortnightly or monthly and that the brethren in Const'ple assist in meeting the appointments!! These districts are as easily reached from Const'ple as from Nicomedia. There is in summer a steamer from Const'ple to Yalova twice a week + to Karamoosal daily through the year. Bro. Hitchcock was also at the meeting of the Union. I hope he will give you his impressions of this field, of its wants and its promise.



Returning from Mooradchai we spent one night in Koordbeleng, one with my family in Baghchejuk and the first Sabbath of Oct. in Nico=media & proceeded on Monday to Cople. Tuesday Bro. Schauffler and myself took passage on an old-time Turkish Steamer and arrived in Smyrna 24 hours behind time on Friday the 8th, We proceeded the same day by R. R to Magnessia hoping to spend the Sabbath in Thyatira But the roads and streams were impassable on account of the recent rain and we had to return to Smyrna. We had Saturday afternoon & evening to talk with individuals in Smyrna, holding a prayer meeting in the evening. On the Sabbath Bro. Schauffler preached in Turkish and I in Armenian. Monday taking with us Pastor Hagop we went by R. R. to Aidin. Returning to Smyrna on Wednesday, we were then talking with individuals & holding meetings for business & prayer till Fri: morning. Friday morning the French Steamer brought us the company of Missionaries. We had a few hours to visit with them and to arrange for Miss Beach and Miss Griswold to go to Cople & left by the P. M. train for Magnessia. Pastor Hagop had preceded us & made arrangement for us to go by Araba to Thyatira on Saturday. We were in Thyatira from the 16th till the 19th working night and day. The last night we got but two hours sleep. Pastor Hagop did not sleep at all that night. Starting early on the 19th we reached Smyrna the same day, at 5 o.c. P. M. We were very busy in Smyrna till M. the 21st when we took passage, again by Turkish Steamer and arrived in Cople the 23rd I reached home the 25th.

When I use the word we in this sketch & in the following report I wish you to understand that I had the smallest — a very small part — in the matter. The language of our conferences in Smyrna. Aidin & Thyatira being in Turkish Bro. Schauffler had to do all the talking. My knowledge of Turkish being only enough to understand what was said and done.

We found in Smyrna 1/ The Rev Hagop Hampartsoomian. Seventeen years ago this person was half-student & half servant in the Old Bebek School. Sixteen years ago he went to America, where he was awhile in New York city and awhile in Lowell. He joined one of the churches in Lowell. Thirteen years ago he returned to this country and was taken into the employ of the Smyrna Station as a Helper. He was subsequently ordained by Mr. Dodd as pastor of the church in Aidin. The validity of his ordination being called in question, on account of Mr. Dodd's not consulting any other missionary or any sister church, the Mission at a subsequent Annual Meeting ruled it to be valid but irregular. About two years ago he was called to Smyrna to act as pastor for six months. He has resided there & labored as pastor up to the present time, though by no action of the Church beyond those six months. He told us that 13 years ago there were 15 male members of the church in Smyrna when now there is not one whom he regards as fit for church membership. We found two men whose names remain on the church register. 2/ Garabet a native of Magnesia an old bachelor, living as a servant in a Khan. He is described by Pastor Hagop as irregular in his attendance on Public Worship and manifesting no interest in spiritual things. 3/ Hadji Manoog, also a native of Magnesia. Fifteen years ago I was a guest in his family for some time while visiting the Jews in that city. (About that time he had a daughter in the Mission Boarding School, who is now the excellent wife of Pastor Hagop. And a son in Bebek, now in Cople but not a Protestant.) He was soon after (14 years ago) invited to Smyrna to act as head-man of the Protestant Community and receive his support from the funds of the Board as a Helper! Through all these years he has been regarded by most persons as a time serving, worldly minded man, by some as a hypocrite and a knave, using his position in the service of injustice and wrong to forward his own sordid purposes. He now holds the position of an Advocate before the court and has the reputation which such persons in Turkey generally and justly have. That he drinks wine and brandy & gives to others to drink, that he does business on the Sabbath, are accusations which it is easy to believe are well founded.

According to the decision of the council which met in Smyrna three years ago last Spring, consisting of Pastors Stepan, Tomas, Apraham, Hagop of Aidin and preacher Evstratios of Thyatira this person and Garabet just mentioned are the only male members of the Church in Smyrna.

4/

In the history of the troubles in Smyrna two watchmakers have figured largely. They have the reputation of being obstinately selfwilled and ever ready to make trouble unless they can have their own way. Were we to believe all that Pastor Hagop and his wife & her parents Hodji Manoog & his wife had to say of them, we should class them with the worst enemies of the Church of Christ, but they appeared to us to be not altogether without a true Christian experience and not wholly controlled by unchristian principles. For many months they had neglected to attend the services of Public Worship, giving as their reason that they could not recognize Hagop as a minister of the Gospel. "It was an outrage and an offence for him to administer the communion, as he was in the habit of doing, to such a villain as Hodji Manoog, against which they felt it to be their duty to protest by staying away from all services conducted by him". They had nothing to say against him except that he was upholding his father-in-law in his unchristian and nefarious conduct.

As member of the Congregation, for the time, we found the head-man of the Protestant Community in Marash, an excellent man, two young men from Marash, a man & his wife from Tarsus, members of the Church in Antioch, a young man from Kütayeh and one from Magnesia.

We could not satisfy ourselves, after a thorough search, that there was anything to be recognized *as a church in Smyrna* and yet as we did not feel called upon to make any such decision, we thought it best, and under the circumstances the only thing we could do, to unite all the above mentioned Protestants and their families *as a congregation*. To accomplish this, which at first appeared to be impossible, we directed all our efforts. We labored hard and prayed earnestly for help from above. We succeeded. Only one of the watchmakers was present at the final conference. The Lord had detained the one most likely to give his assent to any such arrangement, by prostrating two of his children, that day with scarlet fever. They had given us no hope of assenting to any arrangement which should leave Hagop in Smyrna. To restore him to his own flock seemed to us in many respects very desirable, but to do so then would have appeared to Hagop as yielding to the unreasonable demands of the watchmakers, and doing them a wrong. And it would be leaving the congregation in Smyrna without a preacher.

Moving carefully along we found that to recommend that Hagop should be regarded as only a *temporary preacher* to *the congregation* would be acceptable. This at first appeared to Hagop as a reflection upon his ordination and ministerial character. We were enabled however to show him that any such reflection would be avoided by the terms of agreement which we proposed to offer. Finding the way clear to the result aimed at — of uniting them as a congregation for public worship and to seek the out-pouring of the Holy Spirit and a revival of the Lord's work in Smyrna, the following paper was drawn up in Turkish and signed by all present. The next day, the other watchmaker was brought to sign it only by an earnest plea on the part of the Marash brother who took it to him, in behalf of his family, some of whom were before him prostrated by sickness:

" We Protestant brethren residing in Smyrna do promise & cov
" =enant to each other & to God and to the Lord Jesus, that, to the intent
" that by the abundant out-pouring of the blessed and peace giving Spirit
" of God, every strife and quarrel & contention & root of bitterness may be re=
" moved from among us, until Missionaries come hither again from
" C'ople, not mentioning our past discords & contentions to any one, and
" striving as far as possible even to forget them, we with our wives and
" children assembling in the chapel harmoniously will worship
" with the desire of love & peace. Batavelly Hagop Pastor of the Aidin Church
" to act as temporary preacher (not to administer the Lord's Supper or baptism)
" And in his absence Sarkis aga or Boron Harootiune to fill his place
" Smyrna Oct 19. 1869 (Signed) Boghos Saatdjie (watchmaker)

Hadji Manoog
Serkis Rupian
Hagop Harootin.
(Oct 20) Garabet Saatjie
Garabet Manissaly "

In Aidin we found that six men from time to time & more less formally have been cut off from the church for Sabbath breaking. The Lord's-day being the great Market-day the temptation to break it is peculiarly strong. We found only two (Greeks) who had remained faithful in this respect. One of them is a grocer, a man of extensive business and considerable wealth. He has given to the Board two houses worth 60.000 piasters. The other was formerly a low musician frequenting wine shops and weddings, a dissolute and apparently a worthless character. But the Word & Spirit of God took hold on him and made him a new man. This case of transformation of character and condition is the wonder of all beholders, a standing miracle of grace. We labored hard night and day, with individuals, in their shops & at their homes, and together, endeavoring to bring those who had broken the solemn vows of the Church Covenant, back to the path of duty. But only one appeared sincerely to repent – a young Armenian from Adana, who got the leaven of his christianity in his native city. An agreement was entered into by these three persons to meet every Sabbath for social and public worship, the Armenian in the absence of the pastor to read one of Dr. Goodell's Sermons; to endeavor to bring others to unite with them, & to pay a part of their pastor's salary. An arrangement was made for pastor Hogop to be with them two weeks during every two months. There are no female members of the church in Aidin.

In Thyatira we found 1/ Maäki an Armenian, a kind hearted peaceable man, against whom there were no accusations, a member of the church, and the only male member who could be said to be in good and regular standing. 2/ Yorghi, a Greek, suspended from church fellowship on account of being in perpetual strife with his wife. His first wife, a pious woman, left him one child. His second wife, a Jewess the widow of a converted Jew, who died in ~~Smyrna~~ Aidin, brought with her a child. She favors *her* child and neglects *his*. This leads to scenes of fury which disturb the whole neighborhood. He beats her, tramples upon her, chokes her, till she cries murder and the neighbors have to come in and separate them. In other respects Yorghi appeared well & was not accused of drunkenness or any other bad conduct. 3/ Batista (a Greek), one of the last received into the church, but so far as we could see is a man of no Christian experience. In conversation and in a business meeting he had to be repeatedly reproved for using the name of God profanely. He was living separated from his wife. She, a young woman, was living with her grown-up step-sons, who were said to be her lovers, in a separate house, at a great distance from her husband. We called at her house and found her making brandy. She is too a member of the church. Query: How can such members as Batista and his wife be disciplined, when there is but one other male member in the church not under discipline?

We found as leaders of this flock. 1/ Taniel, once a pupil in Bebek, concerning whom Dr. Hamlin once said to me, "I should expect any _hamal_ drawn by lot, after a months instruction would excel him in everything. I dont believe that to this day he can tell whether _a chair_ is a noun or a verb" He was a favorite of Mr. Van Lennep's in his school in Tocat. Has labored as a helper in Adrianople & Amasia; was a prominent opposer of the missionaries in Marsovan, in the so called rebellion there. Went to Smyrna and learned the watch repairers trade. To make a place for him Mr. Van Lennep removed Evstratios, who had been twelve years preacher & teacher in Thyatira to Magnesia. Mr. V. L. gave him 5 liras a month & the privilege of working at his trade. We had heard much of him as a partizan of Mr. Van Lenneps & of the hard things he had said against the missionaries, but we said nothing to him about these things. He appeared to be sincerely trying to do good and to be exerting a _good_ though not an extensive influence, and to be acceptable to the majority of the congregation. His wife was one of Miss. Wests favorite pupils. She is a good housekeeper & is a person who will do good wherever she is.

2/ Evstratios, (a Greek) native of Demirdesh, educated in Bebek, a member of the church in Pera, for twelve years in Thyatira, a successful teacher but said to be not a very profitable & acceptable preacher. Having been removed from Thyatira to make a place for Taniel he was again removed to make a place for another favorite of Mr. Van Lennep, Hagopos of Nicomedia. He was to go to a new place Koola but got permission, on account of the difficulty of moving at that season of the year to remain in T. from the fall of 1868 till the spring of 1869.

We found him living in the chapel-building, teaching a small school of Greek (not protestant) children. and at the same time making & selling wine and brandy (raki) on the premises! Under one room was a huge wine vat, under another the worm of the still and in the yard heaps of the steaming dregs! The whole atmosphere was rank with alcoholic stench. We found, in fact, the House of Prayer, purchased by the Boards money, a distillery & this employee of the Smyrna Station, on a salary of four liras a month, & rent free the distiller! an open maker and vender of wine and brandy! Standing in the midst of the evidence of his scandalous and nefarious work he was struck dumb, as though a bolt from the clear sky had fallen upon him. All he could say was, "I have yielded to temptation. I have fallen. I will put this all away and do so no more,"

We found the above persons, even the peace loving Maaki included, all involved in various strifes. Aside from the domestic quarrels, already alluded to 1/ The preacher & teacher were bitterly opposed to each other. Evstratios regarded Taniel as his supplanter. Taniel accused Evstratios of plotting his removal from the place. For eight months E. had not attended the services conducted by T. T. had no confidence in E's christian character. E. looked upon T. as a simpleton and a puppet of Mr. Van Lennep.

2/ The place of worship was in dispute. Taniel with Maaki & Yorghi were in favor of meeting in Yorghi's house as the place where the largest congregations could be gathered. They objected that the chapel being near the Greek church was inaccessible to new inquirers. Evstratios & his friend Batista objected to Yorghi's house on account of the domestic quarrels frequently occurring there.

3/ Another bone of contention was a sum of about 8000 piasters left to the church by a brother when he died. This money had been divided up among the brethren, but no interest had been paid upon it. The notes were in Batista's hands &

he refused to give them up. Bequeathed by the same brother was a building plot, situated near Yorghi's house, in the opinion of some the best place in the city for a Meeting House, while others regarded it as not at all suitable for such a purpose, and wished it to be sold and the money put at interest.

We were evidently called upon to try our hand at peace making there also. So we set to work prayerfully & earnestly to reconcile all the opposing parties & to remove as far as possible the causes of contention.

1/ After talking with each separately, we invited Evstratios and Taniél to meet us. In a place where there was so little work and such a work, for two such persons, the most we could hope to accomplish was to bring about a truce, to last till we could secure the removal of one of them. For this we wished to find what they, brought face to face, regarded as the causes of disagreement and then to secure by removing those causes a peace — but we were hardly seated for a conference, before Taniél muttering over a few words of confession was followed by Evstratios in the same strain. Whereupon they rushed into each others arms, hugged & kissed each other. This oriental kind of reconciliation was not what we desired to bring about, but it put an end to the conference. We afterward proposed to Evstratios as the only way for a permanent peace that he should accept a call to Unieh in the Marsovan field. To which he agreed.

2/ With reference to the place of Public Worship, after a long conference with Taniél, Evstratios, Macki, Yorghi and one or two other members of the congregation Batista not being present. "it was agreed that a third place of meeting be hired in the same quarter with Yorghi's house for one year, rent to be paid out of the interest of the Church fund & till a suitable place can be found services to be held in the house of Constanti" a member of the congregation.

3/ They agreed that the church fund should be entrusted to the care of Pastor Hogop. the interest to be 10 per cent. & paid monthly; and that the building plat should not be sold.

4/ At another conference where the above & their wives, with Batista & his wife and his sons were present. Batista gave up the notes, became reconciled to his wife & sons, and agreed to live with them & they with him. All present signed a paper in which they agreed to forget the past and live in purity and love, and unite in the service and worship of God.

In the Tabular View. (An. Report for 1868) you will find reported as belonging to the Smyrna Station and its two out stations 35 Church Members and 239! Enrolled Protestants! From our report you will see that we could find but 3 males who had any apparent fitness to be church members and possibly five females (2 in Thyatira & 3 in Smyrna) aside from the wives of the Pastor & preachers. Where are the 32? & where are the more than 200 Enrolled Protestants of whom we saw & heard nothing?

The importance of Aidin as a center of work for the Greeks appeared to us very great. Within a circle described by a radius of one days ride by horse. are, according to inquiries made on the ground, nineteen (19) Greek Communities with an aggregate of 5860 families.

The encouragement to labor in Magnesia is principally among the Greeks. While passing through that city we had occasion to reprove a salesman for lying He replied "I am not a Protestant that I should not lie". He knew nothing of us. We subsequently, attracted by this remark, sought his acquaintance. And found him to be an enlightened Greek. His sister was the first wife of Yorghi in Thyatira, He said there were many enlightened Greeks in Magnesia who were waiting only for a preacher to be located there, to come out and form a Congregation.

The interest and hope for success in Smyrna is mostly among Armenians.

It is our opinion that when Smyrna shall be again occupied it shall be by three men, one to make *Turkish* his working language but to acquire some Greek. One to learn *Greek* well & pick up some Turkish and the third to make *Armenian* his preaching language and know some Turkish, to labor for all South Western Asia Minor; And that until it can be thus occupied it be cared for from Constantinople. All our stations have outstations more remote, if we estimate distance by *days* of travel. From Cople we can reach Smyrna in one *day* (not counting nights of travel) and either Aidin or Thyatira in two, with comparatively little wear and tear.

I shall send this report of what we found & what we did on this tour to Bro. Schauffler and request him to make corrections and additions as shall appear to him called for.

May the Lord add His blessing.

Yours very truly

J. W. Parsons.

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The encouragement to labor in Magnesia is principally among the Greeks. While passing through that city we had occasion to reprove a salesman for lying He replied "I am not a Protestant that I should not lie". He knew nothing of us. We subsequently, attracted by this remark, sought his acquaintance. And found him to be an enlightened Greek, His sister was the first wife of Yorghi in Thyatira, He said there were many enlightened Greeks in Magnesia who were waiting only for a preacher to be located there, to come out and form a Congregation.

The interest and hope for success in Smyrna is mostly among Armenians.

It is our opinion that when Smyrna shall be again occupied it shall be by three men, one to make *Turkish* his working language but to acquire some Greek. One to learn *Greek* well & pick up some Turkish and the third to make *Armenian* his preaching language and know some Turkish, to labor for all South Western Asia Minor; And that until it can be thus occupied it be cared for from Constantinople. All our stations have out stations more remote, if we estimate distance by *days* of travel. From Cons'ple we can reach Smyrna in one *day* (not counting nights of travel) and either Aidin or Thyatira in two, with comparatively little wear and tear.

I shall send this report of what we found & what we did on this tour to Bro. Schauffler and request him to make corrections and additions as shall appear to him called for.

May the Lord add His blessing.

Yours very truly

J. W. Parsons.

Nicomedia, Nov. 10, 1869.
Rec'd Dec. 2.

Ack'd Feb. 1.

Baghchejuk Feb. 26. 1870

Rev N. G. Clarke DD

My Dear Bro.

In view of the pastorless condition of this church the church and community being in distracted state like to that of a flock without a Shepherd, we thought it best to spend the winter here. By incurring a little extra expense we fitted up one room in our summer house here, making it as comfortable for a winter residence, perhaps, as the average New England barn. The past three months has been a season of hand to hand work more directly pastoral than any we have been engaged in during the twenty years of our Missionary life. I have been most of the time acting pastor attending all the meetings of the church & of the church committee; visiting the market, and from house to house especially those of the sick during the day; holding neighborhood meetings Tuesday & Thursday evenings, & more public meetings Wednesday & Friday evenings, meeting the committee of the church on Monday evenings for the examination of candidates for admission to the church, and all persons interested in the free discussion of such questions as "What is the church?" "Why only children of church members should be baptised"? "Qualifications for Church membership." Saturday evenings. An hour during the week is found for a meeting with the S. School teachers. On the Sabbath are held three public meetings the third as a Sabbath school embracing all the congregation. The class assigned to me consists of 22 adults who do not know how to read. The 'Union' arranged for the supply of Pastoral care for one year, by requesting Pastors Alexander, Hohannes & Serope to spend each four months here. During the first four months Pastor Alexander was here three Sabbaths only, and Pastor Hohannes has recently come. Pastor H. and myself work in perfect harmony. We are now pressing in the line of household & pastoral visiting and have on our list over seventy families connected with this congregation. Had we time & strength we could find a welcome as embassadors for Christ in not only 70 but 700 & more of the 1000 families in this community. This last statement is more particularly & emphatically true in regard to Mrs. Parsons to whose labors and access to families, both Protestant & Old Armenian there is no limit but that of time and ability. The blessing which has already attended his labors has more than justified our removing him during the winter. *The blessing* however, which we desire and wait for with longing hearts, has not come. Why Oh why is it delayed?

I should not have addressed you at this time had it not been to transmit the following: (Translation) "Adabazar Feb. 9. 1870"

"Rev Parsons: The Evangelical community in this place deter=
"mining to attain the end to which we have for a long time aimed, at its late yearly
"meeting voted hereafter to provide for itself in respect to the support of its pastor
"and teacher. The brethren having arranged their taxes for this end considered
"it necessary to write this brief paper to inform you that hereafter there will be no
"need of the $150 [a month] from you. We take this occasion to thank the Re
"American Board whose aid we have enjoyed for so many years.

"In behalf of the Ev. Com. in Adabazar
"Samuel K. Varjabedian"

The most notable thing about the above is the extreme brevity and coldness as com from an Oriental Community, illustrating the remark on the 7th pag the Jan. Herald. We have failed of getting a "fair measure of love for ourselv because "we have helped too much". We *shall* get it *yet* I hope from the Church in Adabazar.

We are next on the list for associates. What is the prospect for our supply? Keep in mind that this Station has as large a population, though in far less space, as Cesarea & far larger than Marsovan. Marsovan can count its possible out stations (among Armenians) on the fingers of one hand. Within the bounds of this St. are 30 Armenian Communities, most of them large. I suppose there are more Armenia families in Baghchejik than in all the Marsovan field out side of Marsovan itself. By this post we write to a cousin of ours, now teaching in the Oxford O. Fem Seminary (prop to her to join us. 1 To superintend a school for girls of a higher grade 2 To superintend the gi schools which are springing up all over the field 3 To train teachers for such schools. 4 To t and superintend the labors of Bible women. 5 Sabbath School work 6 Direct work families. To reach more or less indirectly 20,000 Armenian families & more remotely 100,000 families within the bounds of this Station. Hoping that you have full recovered from your sickness & that we shall see you soon yours truly & aff J. W. Parsons.

Rec'd March 28.
Ack'd Apr. 15.

Baghchejik June 3. 1870

Rev N. G. Clark D.D.

My Dear Bro.

Yours of March 29th. was an unlooked for favor. We had made up our minds to forego the pleasure of getting a line from you from time to time, for the sake of sparing your strength for more important labors.

Early in March I left off house to house visiting & neighborhood meetings, labors to which you refer, in order to visit some places where there appeared to be more than usual interest. I visited 1/ Kluchkeuy, had a good meeting in the cafe, which continued late into the night, present three or four young men, a young man from Chengiler and an old highway robber and murderer. The old man manifested his interest in the Truth by bringing us a good supply of clean bedding. 2/ Kartsi, where we have many friends though not yet recognized as Protestants. One of them brought us his son, a fine lad of 13 whom he had given to the Lord, he said, to be educated for the gospel ministry. 3/ Chengiler, where there was a case of persecution. It was my 17th visit to the place. You can judge of my joy in prospect of a harvest so near at hand 4/ Ortakeuy where we always find an encouraging readiness to listen to the Gospel. 5/ Yenikeuy, where out of a population of 5000 there are two who appear to be sincere inquirers. 6/ Keremet where we were three days guests in a family, where there are eight noble sons. The parents offer two of them to be educated for the Lords work. 7/ Haskal & Armash, villages directly under the eaves of the Monastery, in both of which were new cases of inquiry & persecution. I spent a night each in Merdigeoz, Koordbelen, & Adabazaar, and one Sabbath in Taulek. Immediately upon returning from this tour, I went with Bro. Baldwin to Smyrna & according to the old way of reckoning distance, 6 days into the interior, to the vicinity of Colosse Laodecea & Hierapolis. Thence we crossed over to Alashehir (Philadelphia) from the Meander to the valey of the Hermus.

We got a pretty good idea of the Smyrna field, which is about 12 days long by 8 wide, a splendid field for real Missionary enterprise.

Between my returning home and the Meeting of the Mission, occurred the Preachers' regular quarterly Meeting in Nicomedia, present Pastors Alexander & Hohannes preachers Garabet & Arakel & Hampartsoom, and Pastor Alexander of Mooradchai. Aside from the regular business of the meeting they discussed the propositions which I had recently made to the churches in Nicomedia and Baghchejik (see my St. report) They requested me not to withdraw them, but to refer them to the Meeting of the Union.

You may ask how the action of the Meeting removing the Committee of Three will affect us? It will no doubt increase the difficulties of our position. It will be regarded as a change of policy. Partisans of Simon, Parsegh &c. will say "you too ought to go. Your course has been condemned by the Mission action." They may raise a storm against us, we may be again carried out to sea, but our bark has survived a good deal of rough weather. There are on board no conflicting policies as to its management. The sure-to-return tidal wave, with breezes of Heaven favoring, will take us over the bar, into our desired haven.

The 3 have a noble record. Not so the Mission (as it appears to me) It condemned the Committee for doing faithfully the work entrusted to them to do; sacrificed them to please unreasonable men; cowered in the face of opposition; went down on its knees to those whom we regard as, consciously or unconsciously, the enemies of the cause of Christ. The Lord brings good out of this evil also. To the new Mission to European Turkey, strength & wisdom tried in the fire; to our Seminary & the cause of self supporting & self propagating churches the right man at the right time, And to the field in South western Asia Minor one admirably prepared first.

Dr Riggs' reply to what "you take to be 2 one of the causes of the present difficulties" astonished us. I am confident that every point denied by Dr. Riggs can be established by abundant facts.

That Dr. Riggs can hold such views of the situation and its causes, is significant of the necessity of having a Committee for direct missionary work just such as has now been condemned, and awakens grave apprehension for the near future of the work in Constantinople.

The Mission asked for a new Missionary for this field, not on account of any importunity, but from a deep feeling of the need of more force here and that now is the golden opportunity to introduce it. A deep impression in favor of the Gospel has been made upon the 38 nominal Christian Communities within the bounds of this Station awakening an expectation that sooner or later they are all to become Protestant. I recently met a person on his way to Cople from one of the villages in the Geiveh district who said he had with him a petition, signed by the leading men in behalf of the majority of the place, to the Head of the Protestant Community, to be recognized as Protestants. Pastor Hohannes who knows well the whole field says there are already as many Protestants here as there are in the Broosa & Cople stations, including Rodosto & Adrianople. The strength of the Union is now & prospectively here. The evangelical communities are not scattered over a large territory as in the other stations of the Mission. They are near enough to be influenced by each other. The moral force of nearness & numbers already felt, is to grow in importance. By the blessing of God upon the use of the right means there will be a large & rapid increase in the number & strength of the churches. They will have a leading influence over all the churches in Western Turkey. Hence the importance of doing our work wisely & efficiently here & now. How to get into efficient working relations with the churches and the Union is the problem before us & nowhere so near as here. The solution is to be found in cooperation with pastors, preachers, helpers & churches in Sabbath schools, prayer meetings, from house to house & village to village, in *Christian work*. The opportunity for such work is nowhere so good as here.

May the Lord help you to see the importance of the work to be done and guide you in the selection of the right man for it. My idea of the person needed is the average of Brothers Bartlett Hitchcock & Barrows, one who has been a successful pastor, whose heart & hand have been in Christian work at home.

By the recommendation of the Mission he is to learn Turkish, to prepare for direct work among Turks. He will train Bible men & women and superintend their labors for Turks. He will go before the quarterly meetings of preachers & helpers, occasional Christian conventions, the Union and individual churches to interest them in behalf of the Turks. The two asked for in my report would be hardly adequate to the work in hand. The Mission asked for but one. It falls to you to find & send one equal to two. Instead of the average of the 3 above mentioned, you must send the aggregate of two of them in one person. If he has a family, of two or three children, all the better. Nicomedia is but a suburb of Constantinople and is easily reached.

The Mission asks also for a single female Missionary for this Station — to engage in direct Missionary work, to superintend Bible women & common schools & to assist and encourage the communities in opening High schools for girls. There are seven girls now in Marsovan from this field, two more are waiting to go in with Miss. Fritcher. Three finish the course there this year who will engage in teaching and Bible work. The work among adult females is very inviting. We have had some hope that a cousin of ours Miss Phinelia Janes, now teaching in the Oxford Ohio School would join us in this work, but a letter just received is not encouraging. Perhaps a letter from you might decide her to come this way. Should she not come, perhaps the new Missionary can bring one with him to have a home in his family. We have been so long alone and away from civilized life, we do not venture to invite one not already acquainted with us to come into our family. It might be too great a change for one coming directly from America.

We hope in due time to hear of your safe return and that your health is completely restored.

Truly & Affectionately Yours

J. W. Parsons.

P.S.

I ought perhaps to remind you that this region of country has not the reputation of being healthy. Fevers and agues prevail but not of a severe type. J. W. P.

Baghchejuk June 3, 72

Rec'd July 6.

Baghchejik July 7. 1870.

Dear Bro.

Since I wrote you last I have been with Bro.
hcock to Adabazaar, visited Koordbelen & neighbor
villages, and with Pastor Hohannes made a tour
o some of the Yalova villages. Spent a day & two nights
engilar & attended the examination of Miss Clark's
l in Broosa. From Broosa Pastor Hohannes went to
ik & Miss Clark returned with me overland. I
now ready to acknowledge myself corrected by Dr
s in regard to statements made in a letter to you
ne 3rd. Please read, in that letter, after the words "It
unned them" "as it appears to me" This clause is in the
aft of that letter which is now before me. If omitted in
tter it was a blunder, which I hope you corrected in your
mind, when you read it. Further on after "astonished"
e read me instead of "us". As to the "proofs" which
Bliss very justly thinks "I ought to produce". I have as deep
viction as ever that they exist. And sometime when I
have the reading of your letter & Dr. Riggs' reply. I may
my hand at producing them.

Yours truly

J. W. Parsons

N. G. Clark DD
Boston.

Rev. J. W. Parsons,

Baghchejuk, July 7. 1870.

Rec'd Aug. 3.

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Rev N. G. Clark D.D.
Boston.

AMER
JUL
15
TURKEY

(Copy) 297

"Baghchejuk, Sept. 1. 1870.

Rev. G. W. Wood,

My Dear Brother,

The Pastors and delegates have left us to day. The Annual meeting of the B. Union began the 25th. of August. Present Pastor Serope from Broosa, Pastor Hohannes, Dr Stepanian and delegate from Bilijik, Pastor Alexander Peshdenaljian and delegate from Mooradchai. Pastor Alexander and two delegates (his brother Hagopos and Baron Kasapai) from Adabazaar. Two delegates (The tailor Krikor and Mugerdich the knife maker) from Nicomedia. Baron Garabet could not leave his school. Pastor Abraham of Rodosto was already here as supply, the Rodosto Church was represented by a delegate also, Pastor Avedis of Marash was present by invitation. Dr. Schneider, Rev. Messrs. Richardson, Tracy and Hitchcock of the missionaries. I was not able to be present the first day, having to take Mrs. I. G. Bliss and her children to Nicomedia having made us a nice visit of two weeks. I went in on the 2nd day and heard the report of the churches. Broosa (1869) 11 new members, 2 died, 71 whole No. church members; 100 S. School (9 classes); 150 average congregation; 8064 paid for Pastor; 3892 for school; 1554 old debt; 45 pupils in common school; 1946 for poor, 966 sab. school and monthly concert collection, 250 whole No. of Protestants. Pastor Serope reported that his resignation was on account of the majority of the church wishing to call Pastor Stepan. A short letter from the church, in Turkish was read. Broosa was referred to a special committee (Hohannes, Hagopos and Apraham.)

Rodosto: 2 new members, 26 whole number, 100 whole no. of Protestants, 22 scholars in school, 55 piasters gen. benevolence. Spiritual condition not what it ought to be. A letter was read asking for Pastor Hohannes to be sent there as pastor. Rodosto and the resignation of pastor Apraham were referred to a committee. Serope, Arakel, and Mugerdich. Ovajuk 50 whole no. of Protestants, 35 sabbath average congregation. 16 scholars, 7 church members, 940 piasters, 70 po. poor 25 monthly concert.

Baghchejuk 16 new members, 2 cut off. 76 whole number, 200 + average congregation, 150 sab. School, 416 whole no. Protestants, 70 scholars, 20 adults not knowing how to read 6600 for pastor and teacher. A letter addressed to the Union was read, asking for a pastor, teacher, girls school, a new constitution, text books for school, stating that they can pay but 500 piasters a month toward pastor and school. Ask the Union to show them where they can get aid.

Nicomedia: 40 church members, 80 average cong. 320 whole No. protestants, 20 scholars, 900 piasters gen. benevolence, 5600 for pastor and teacher. Have a debt of 2000 (+-) Ask the Union to show them where they can get aid.

Adabazaar, 4 new members 70 whole number 130 average cong. 100 S. School, 200 (+) whole no. Protestants - 60 pupils in school, 1950 benevolence 4800 Pastor and teacher. 50 copies of the Bible sold. Spiritual state middling. Want a new place of worship and a girls school.

Mooradchai; 6 new members; 25 church members, 100 average cong. 80 Sab. school 120 whole no. of Protestants, 30 scholars, 160 benevolence 2400 for Pastor and teacher. Request girls school and for adult instruction a suitable (Bible) woman, Teacher, colporter for neighboring villages, and a parsonage. Special comtee to consider the wants of Mr. Hohannes, Apraham and Hanpartsoon.

Istanos; Pastor Alexander said it had been told him by one of his church who has spent some time in Istanos that the use of wine and raki is universal and that they had so scandalized the student who spent the past winter there, that there was no hope of his returning to them. The question How shall we take up Istanos? As a union or in connection with the missionaries? - which was enlarged in the discussion to take in Chengiler, Koordbelen, Haskal and other places where churches are not yet formed. Pastor Alexander urged that the Union as a union undertake the work of evangelizing all out lying places.

Bilijik reported 3 new members, 18 whole no. members, 15 school 45 whole no. Protestants 1800 for pastor and Teacher.

Three churches reported the resignation of their pastors. Shall we consider this way of dissolving the pastoral relation regular? A committee was appointed to examine the several cases of resignation to report to the meeting.

Istanos, again taken up, resolved to write a letter to the brethren and appointed a committee to visit them, if thought best by the com. ad interim of the union during the year. After a recess the Committee on resignations reported in favor of regarding the regular and accomplished facts.

They resolved to send Pastors Alexander and Apraham to Broosa to persuade them to unite in calling a pastor.

A Committee on Mooradchai reported that they needed a parsonage. A Bible woman and recommend them to call Toros Arabkirli or Garabet Torosian of Adabazaar as teacher.

A Committee on Nicomedia reported that Nicomedia must have help from abroad or part with their preacher. The subject was referred to the Committee on Estimates.

Saturday the meeting sat with closed doors. Their relations to the missionaries. How to raise grants in aid. The supply of Rodosto Baghchejuk and Bilijik were some of the subjects which were discussed. Sat. evening it was reported that Pastor Hohannes Der Stepanion would go to Rodosto and pastor Apraham come to Baghchejuk.

Monday (Baron Hagopos preached on the Sabbath, the L.S. administered, Pastor Avedis and Mr. Tracy officiating). The Committee on Estimates reported that the church in Nicomedia could pay but 1/2 the salary (6000) of its preacher, and that they needed help to support two schools, - that they needed 11.040 in all and could give themselves but 3.000. A Special committee Alex Hohannes and Kasapai appointed to seek the aid needed. The Committee on Estimates also reported that they found the community in Baghchejuk able to pay 500 ps. a month, which was sufficient for the pastor and would need 250 for the boys school and 250 for a girls school. This was referred to the same special committee.

A committee was appointed to take in hand the church manual, examine it and prepare a more suitable Book of discipline.

A Committee of two was appointed to visit the churches. This committee was instructed to see what changes in the gov't. of the chh. was thought desirable by the churches.

On the invitation of the mission a delegate to Marsovan, to attend the examination was appointed. Pastor Serope, and Baron Hogopos his substitute.

Mr. Bliss' recent letter to the churches was read and discussed. Pastor Alexander brought forward a resolution 1 Of thanks, 2 That the idea that the Langa chapel was seized &c. which they found in the letter was injurious &c. 3. That the church in Constantinople should join the Union 4. that the missionaries withdraw entirely from the churches. 5 That the chapel be donated to the church in Langa under the direction of the union, to be ever more regarded as the property of the church, and not of the Board.

The meeting adopted this as the basis of undertaking to do any thing for Langa.

The missionary brethren here present agreed to the request for aid in Baghchejuk and to all the Union asked for; Nicomedia except 1.500, we agreed to ask the Comee ad Interim to authorize the station to pay 1/4 of the support of their preacher.

The churches which but a few weeks since were boasting of their independency come back to the Board's broad charity and receive more than 1/2 their support (Nicomedia 8/11) from its treasury.

Pastor Simon of Bitlis is expecting to spend 7 months in these parts, is to leave Bitlis this month, to enable his wife to visit her mother and friends in Nicomedia. Preacher Garabet is still hoping that his High School will be a success, but nobody else does.

The meetings for prayer and preaching were well attended. On the Sabbath the house was crowded, and every evening there was preaching to large congregations. The business meetings lasted through 5 days, Wednesday evening most of the pastors and delegates were in Nicomedia. A large audience was addressed by Dr. Schneider, Pastor Avedis and Mr. Tracy.

Excuse the haste of this sketch, I thought you would be interested in the account though very brief and disjointed, of this meeting. I start to-morrow on a tour.

Yours truly and affectionately
(Signed) J. W. Parsons."

J. W. Parsons
Nicomedia
Sept. 1. 1876

Baghchejuk Sept 2, 1870

My Dear Bro.

Knowing that Dr. Wood would have a particular interest in the names of the persons & places and in the transactions of the late Meeting of the Bithynian Union I have written him a few lines amid the interruptions incident to the preparations for a tour which I hope to commence tomorrow. We Missionaries were admitted to 3/5 of the sessions of the Union. There were some — Hagopos of Rob. Coll. delegate from Addabazaar, & the delegates from Baghchejik & Nicomedia warm opposers of the Missionaries. But the majority of the Pastors & Preachers were disposed, if for no other reason, at least, for their bread to keep on the side of the Missionaries. A good many sharp things were said. But the Spirit of the Meeting on the whole was good. The Missionary brethren from Abroad were disappointed, they expected to witness only coldness and a probable separation from the Missionaries. They anticipate no further difficulty of any consequence & appear to think the way is clear for co-operation in Christian work. I hope you will hasten the supply which we need associates, with special ref to Turkish work among a

Fem. Nikssiny. Miss Clarke informs us that her sister is about making application to be sent to Broosa. Miss C. asks us, "Shall I suggest that she be designated to Baghchejuk (Nicomedia)" I have replied in favor of Miss. N. C. C. coming here, leaving her sister's place in Broosa to be carried on, by her sister Mary, & Miss Schneider. Miss N. C. C. is much beloved by us.

Yours truly

J. W. Parsons.

Rev. N. G. Clark D.D.

Bagchejûk, Sep. 2. 1870.
Rec'd Sep. 30.

Oct 29

Baghchejik Oct. 26 1870

Rev. N. G. Clark D.D.

My Dear Bro.

At the close of the Meeting of the Bithynian Mission in this place I wrote a few lines to Dr. Wood, which at the last moment it occurred to me to send open to you, this has since appeared to me as an imposition which ought to be apologized for. Please excuse it. I hope you have got more satisfactory reports of the Meeting from Brethren Schneid Richardson, Tracy & Hitchcock, who were in attendance. You will also get the printed records of the Meeting. Immediately upon the close of the Meeting, leaving my wife sick with fever & ague and entirely alone I set out to visit the villages north and east of Adabazar (with directions as to where I could be found in case my family should need my presence) The brethren in Armash, concerning whom I wrote you last spring remain firm. Two others have since joined them, and the prospect for a lively work there is encouraging, right under the eaves of the Monastery. The brethren have procured a place for a meeting house. A Baghchejik brother, has promised them 50 okes of nails, an Adabazaar brother 200 boards, another the wages of the builder. As the mountain forests are near, it is hoped that the brethren themselves will be able to furnish the timbers. In Haskal one new family has joined the little band of Protestants since my visit in April. The wife from the first has appeared deeply interested, asking "What shall I do to be saved?" Since she found peace in believing in Christ, she has daily endeavored to bring others to Him. She has begun to learn to read, one of the favorite hymns already committed to memory is "Will you come will you come". Tamluck shows no growth. The six villages in sight of it, see no gospel light. An example of a community for whom every thing has been done by others. I was 24 hours in Adabazaar finishing the tour of the Adabazaar district there. My next tour was through the Geiveh district. In the rich & growing village of Ortakeny containing nearly or quite a thousand houses, we sold a few New Testaments and had unhindered access to the people in the coffee shops. Hendi, has already a large number of Bibles and is always ready for more, has good schools, and is a hopeful place to labor in. Hungilar has a little company of young men enlightened and to some extent recognized as Protestants. This village is so near Koordbelen that when a laborer is there, his influence is felt, and he can frequently cheer by his presence the brethren in Hungilar. They are now so timid that we could not get near them. I saw two of them at the weekly market in Geiveh. Koordbelen is hoping to get a permanent work from the graduating class in Marsovan. A day & two nights in Arslanbeg, halfway, by the mountain road from Koordbelen to Baghchej terminated this trip. The next move was upon the Yalova district to the west of Baghchejuk. On the way to Merdigeoz we sold, to fellow travellers, two Gospels. The meeting in M. which lasted till late in the night, in one of the Coffeeshops, was composed partly of Turks, most of whom know Armenian. The Imam talks & reads Armenian. He attempted to read aloud Bro Herrick's "commentary on the 'Ser. on the Mt.'" but could apparently neither understand it himself nor get the attention of his hearer to it. But when I took up the Armeno-Turkish & read the text, all listened with eager attention. Dr. Goodell's translation of the Bible is apparently just what we need. If we could have it in the Osmanli or Arabic character and a few tracts in the same style we should feel that we could do something for the Turks. Perhaps the Lord will arrange it, as the Mission recommended, that we should have an associate who should prepare himself for Turkish work. If Bro. Herrick ever gets down from his Persian and Arabic stilts we will take him (his books & tracts) about with us on these tours among the people. We now carry one or two specimens only for the amusement & puzzling of the Ima. In visiting the five of the six Yalova villages we were favored with rai weather, which kept the people at home & in the coffeeshops. There is a grea desire to procure the scriptures, but the people are poor farmers. The Bib with references costs 30 piasters, equivalent to 10 day's labor of the common wor In one of the villages a poor man looked wistfully at a Bible, & when he got it in his hand pressed it fondly & said "if he could only have it against the comi winter"; "he didnt like to go to the coffeeshops; didnt like cards or backgammon".

we proposed an exchange for barley or oats. He had 2½ bushels of oats," which at the market price would just equal the price of the Book, "but he must sell that to get something for his wife & to clothe his children." The desire to get the Bible got the better of him. I suggested to my companion who was to go with the Bible & get the oats, that he should if possible get the family together & read choice portions, & show how the references were to be used, preach Christ, & pray with them. He did so, and though at first the wife & mother in law were very much opposed to exchanging the oats for a book instead of calicoe, when he talked & prayed & read with them they gave interested attention and their assent to the exchange."

Chengiler is but 2 hours ride from Kartsi the last link of the chain of of Armenian villages which unites the villages on the north of Lake Nice to Baghchejuk. We found there our Helper Hampartsoom, and with him spent nearly a week in visiting those large villages — Chengiler, Ortakeuy & Yenikeuy, with much encouragement. There are a few in each place, 2, 3, & 5 persons who appear to be truly converted persons. These places are so near that they & others interested can come together on the sabbath. We have a place for worship in Chengiler & expect a graduate from Marsovan to locate there this Autumn. We were guests again in the interesting family I have before described to you in Keremet. The oldest to the youngest of the nine fine boys the parents present to the Lord and all the rest of their possessions. The meaning of this consecration is beginning to be understood by them. The Mother proposed this time to give up their best room for a school if I would send them a teacher. Norkeuy, on the lake just under the walls of Nice, is rich in fields of wheat, rice, indian hemp with vast orchards of mulberries, olives, & fruitful vineyards, from which most delicious winter grapes are taken to C'ople, but unhealthy and as compared with other places in this field opposed to the gospel. The indian hemp harvest attracts, as the carcass does the eagles, indulgers & dealers in that powerful narcotic from afar. We found a filthy crowd of Ethiopians & Arabs, but no encouragement to prolong our stay of a few hours. This is the last of a circle of Eleven Armenian towns which we visit, without turning out of, or back upon, our way, leaving and returning to Baghchejuk. Between this & Baghchejuk are four or five Turkish villages, at one of which we spent the night, and sought an interview with a near relative of Mr. Minassian who years ago became a Mohammedan. I had previously met him & supplied him with the New Testament and suitable tracts. He appeared very glad to see me, bought several copies of the Gospels in Arabic Turkish, one or two of Mr. Herrick's books & subscribed for the Avedaper, paying the subscription in advance. He has no faith in the false Prophet and as yet no apparent interest in spiritual things.

"We hope you will perceive the importance of giving us associates. My wife feels the need of associates for society. When well she does not feel it so much, but when ill, as she was a few weeks since, it is very hard to be alone. She has a circle of native sisters in whom she is deeply interested, but they, at such times, can not take the place of a Missionary Sister. Our relations with the churches and the Union are such as to make it very desirable that we should have somebody to share responsibility ~~with~~. Regarding the number of outstations & the extent of field under cultivation, the work in hand calls for additional laborers. The prospective work among the Turks calls for additional laborers. The future of our work among the Armenians ought to be with reference to the Turks. There are hundreds of Protestant Armenians laboring a part or the whole of the year as dyers, basket makers, blacksmiths, carpenters, and at other trades among Turkish villages. In the village of the Apostate above referred to, I found three good protestant brethren, with whom we had a season of prayer for his conversion and for the salvation of the Turks. To train young men for colporters & young women for Bible women, with reference to direct labor, or to exert an influence indirectly as they go among the Turks as artisans, (many women go to feed silk worms, to spin & weave & do house wo to go before the churches & the Union for volunteers & contributions for this w To prepare tracts for the millions, as Bro. Herrick has for the learned few — w I don't think he would have occasion to be idle for want of work, and I can not anticipate that he would have occasion for discouragement from want of success." Hoping that you are now in the enjoyment of good hea

Yours truly, J. W. Parsons.

Rec'd Nov. 26

Ack'd

Nicomedia Nov. 21, 1871

Rev N. G. Clark D.D. Sec &c

My Dear Bro.

Yours of the 9th ult. by Bro Barnum informing us of the appointment & designation of Pastor Spaulding to Nicomedia was warmly welcomed. You did not forget us. Thanks. The new comers will be received with warm hearts. Bro Barnum suggests that we do not show at first ~~only~~ & all the discouragements of our work. There are some bright spots, we will try to show them. We have been much encouraged by what we have seen in the villages this summer. Shall I tell you what we have done? After seeing you in C'ople we returned taking Mrs Shearman and Willie Bliss with us to Baghchejik & thence, leaving Mrs. Shearman with the children, we went to Chengiler. Miss Clarke who joined us there, & Miss Parsons had an interesting work among the females in that & the neighboring villages. From that district we went to Koordbelen, Mrs Shearman & the children accompanying us. Perhaps you saw in the 'Christian Union' an account of the visit there by Mrs. Shearman. From Koordbelen we visited other places in the Adabazaar & Gëiveh districts. Miss Clarke spent one Sabbath in Adabazaar where she was deeply interested. At the close of her vacation I took her to Biljik, from Koordbelen, & committed her to the care of Dr. Schneider who met us there. Toward the middle of Sept. we returned to Baghchejik & Mrs Shearman soon after that went to C'ople, & has remained there since. This is the outline of the summer's movements.

Bro. and Sister Hitchcock joined us the last week in Sept. & were with us till the last of Oct. Bro. H. wrote you an account of his visit and of the tours we took together. He entered cordially & earnestly into the work. The circumstances in view of which I asked to be released from the care of the station have changed to such an extent that we are convinced that we ought to hold on. Pastor Apraham was dropt by the Baghchejik church. He did not return except to remove his things, after the meeting of the Union. I have been allowed by the Com. ad interim to take back my resignation. Instead of the union you proposed with the Cople Station an alliance with the three missionaries in the direct work in Cople has been arranged which I think will work satisfactorily. While I am alone I can say "we" in regard to all arrangements with the churches & pastors, and when Pastor Spaulding joins us, the Cople brethren will be in place of the "3rd man" & we may regard the station as completely manned. I am negotiating for the building for the girls school in Baghchejik. If circumstances favor we shall go as delegates to the Central & Eastern Missions. Mrs. P. suggests that instead of my asking permission to return to U.S. after that, I alone ask leave to visit my mother & bring back one or both of our daughters to aid us in our work here. But we know not yet what it will appear best to do. We are now preparing our house here to make the Spauldings comfortable for the winter. Bro. Hitchcock is thinking seriously of coming to Nicomedia to have a 'class' & to allow us to remain in Baghchejik. We hope you are recovered from your ill turn & that you will have the joy of an abundant harvest. Yours truly & aff.

J. W. Parsons.

Nicomedia, Nov. 21, 1871.
Received Dec. 21 –
Ans. March 12/72

New york. July 27. 1860.

Rev. R. Anderson D. D.

My dear Sir,

We arrived at this city this morning, in the Steamship Vigo after a passage from Liverpool of 16 days - a long passage, we having had head winds all the time. We are now pretty well though Mrs Peabody suffered greatly from sea sickness. We spent about four weeks in London though - when we arrived there, we did not expect to spend so many days

Mr Porch was very anx-
ious that I should
pass some time there
in order to attend
several meetings to
lay before the good
people the present
religious condition
& prospects of Turkey.
I was very happy to
do so and I had a
a ~~xxxx~~ delightful
time. ~~xxxx~~ I hope
my labors were no
in vain. Nearly 100
dollars were raised
for the Y. M. C. A Society
at the meeting I attended
I was greatly surprised
to find so much
kindness and cordial
among the elite of

English Society. Some of the good Earls & Lords seem deeply interested in the great work that is going on in Turkey. We shall spend a few days here but hope to reach Boston, sometime next week, probably towards the last of it.

Mrs Peabody unites with me in much love to yourself & family

Yours truly
J. Peabody.

Rev. Josiah Peabody.

New York, July 27, 1860.

Recd. & ansd. July 28.

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New York, Aug 1st 1860.

Rev R Anderson D.D.

My dear Sir

Providence permitting we shall leave this city for Boston tomorrow morning Aug 2d. Many thanks for the kind welcome you extend to us while we remain in this country. we hope to see much of you and I shall be happy to answer, to the best of my ability as many inquiries as you may wish to make and at such a time as shall be most convenient for you.

With kindest regards to yourself and family,

I remain
My dear Sir
Yours most truly
G. Peabody

P.S. A little business in Hartford will make it necessary for us to go to Boston by the Cars.

New York Aug. 1. 1860.
Rec'd. Aug. 2.

✓

303

West Newbury. Aug. 27. 1860

Rev. R. Anderson D.D.

My dear Sir

You will think it strange that I have not answered your question, in regard to the time of my visiting Boston, before this, but I have not been able to do so. Nor can I now positively. Since I came here I have been ill, most of the time, and Lucy has had a fever which caused us much anxiety. She is now much better. We were even hoping to leave for Ellsworth today, but little Charlie was taken unwell last night, vomiting & very restless, so that we shall not be able to carry our plan into execution.

I hope however, Providence permitting, to be in Boston two weeks f today, (Monday)!

I was able to preach yesterday. I spent a very delightful Sabbath at Topsfield, where I conducted the three services giving some ~~each~~ account of the rise and progress of the work of God in Turkey an two of them. The Sabbath before I did the same in Essex. The people seem intensely interested in th

the Lord has done there.
I trust that the threatening aspect of things at Constantinople will soon pass away and our next news will be of a more favorable character. The Lord reigns; let the earth rejoice.

Mrs P & the Children remember with much interest the very pleasant time we passed at your house that evening and unite with me in much love to yourself and beloved family

Yours truly
A. Peabody

Rev. J. Peabody

West Newbury Aug. 27. 1860.

Rec'd. Aug. 31.

ans. Aug$^t$ 31.

304

Topsfield, Dec. 21. 1860

Rev. R. Anderson D.D.

My dear Sir,

When I advised with you in regard to our arrangements for the winter, you mentioned $600 as the sum allowed to returned missionaries. I have hoped not to exceed that sum, though I have drawn rather largely upon the treasurer, since we have been keeping house as we had to purchase wood, some articles of furniture, provisions, &c. &c.

But since that time, the Committee have felt obliged to reduce the sum to $500. We shall endeavor not to exceed that amount. We shall not, however, be able to keep its limits, of our expenses at New York and Boston; and what we have expended in travelling, are to be included in our personal and family expenses, should I not suc- ~~see~~ ceed in finding a place to preach for which I shall receive some compensation. Perhaps I ought to say that I have made every effort, in my power, to find some vacant pulpit which I could supply for a year with such a compensation that it would not be necessary for me to draw upon the Treasurer of the Board at all, but I have not been able to find such an one as most vacant parishes, in this vicinity, wish for candidates. Though I have preached almost every sabbath, since my return to this country, (presenting the cause of Missions, a part of the day) yet I have not received any compensation, except for a few Sabbaths.

I sympathise, most sincerely and deeply, with the Committee in their embarrassments, arising from the present state of the country, and exceedingly regret the necessity of receiving any thing from the Treasury.

I am, dear Sir, with much esteem,

Yours most respectfully

Josiah Peabody.

Topsfield ~~Jan.~~ Dec. 31.

Rec'd. Jan. 19. 1861.

Ans. Jany. 31.

Pd. Cert.

$500 – Jany. 22.

Rev. J. Peabody 305

Topsfield March 4. 1862.

Rec'd, March 5.

Ans'd, March 5.

Wrote again, May 20.

Topsfield March 4. 1862

Rev R. Anderson D.D.

My dear Sir.

Yours of Feb. 24th I have deferred nswering till now, thinking ~~that~~. perhaps. Mrs. Peabody's health might allow to comply with you nvitation to visit you

this week. But though
it is better than it has
been of late, it is not
such as to allow her
to go such a distance,
especially, during such
weather as it is now,
or we are likely to have
for some time to come.
If, however, she is not
to accompany me b
long, I will call on y
alone, giving you d

notice of my coming.

How rapidly our beloved missionary brethren are passing away! Drs. D. B. & good Br. Breott B- all choice spirits- Dr. D's sudden and mysterious departure almost overwhelmed us all with grief. We did hope, once more, to behold that beloved countenance which we have so often seen beaming with benevolence and

friendship. O, we sha

at the resurrection m

when it will rise to th

radiant with immorta

brightness and beauty.

Those dear children of

his — but the Lord will

provide.

I beg to be most affectiona

remembered to Mrs. Ander

and your daughters in

which Mrs Peabody joins me;

remain, Yours most truly

Josiah Pea

Topsfield, May 26. 1862.

Rev R. Anderson. D.D.

My dear Sir,

Yours of the 24th I received last evening. When I wrote you March 24th I fully intended and expected to visit you soon, but I have been prevented ~~from~~ by various obstacles, till the present time. And it will be quite impracticable for me to do so, this week; ~~this week~~. While unexpectedly we have been obliged to leave the Cleveland house, as they wish to occupy it, and it was no small task to find a house, move &c. especially as we went from a house furnished with every thing to one with nothing.

We felt it necessary to perform
the labor ourselves though
most of my family have s
fered a good deal from
ill health this Spring. I, of co
have a very essential part
perform in this matter. We
have not yet got into a co
dition for me to leave. Sin
the present business has been
hand, I have been hoping to
an interview with you Any
any week. And indeed, I
not reason why I may not after
day.

Yours Truly
J. Peabody

Rev. J. Peabody

Topsfield May 22, 1862

Rec'd May 24

✓

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Topsfield, Aug. 23. 1862.

v. R. Anderson, D.D.

My dear Sir:

I wrote bout the last of July on the subject of taking my release rom the Board but did ot send my letter for certain easons which occurred after riting. I did not in way of explanation write you, hinking they might be soon emoved and then I would end in my resignation. As hey still exist, I should like to sever my connexion with the Board oon after the Annual Meeting if there re no objections.

Yours truly,
J. Peabody

Rev. J. Peabody,

Topsfield, Aug. 23, 18

Rec'd Aug. 27.

Ans'd Aug. 28, 186

met him Feb. 15, 186

Topsfield, Feb. 19. 1864.

Rev. R. Anderson, D. D.
Boston, Mass.

My dear Sir,

Yours of the 15th was received yesterday. In accordance with your suggestion, I now send you a letter for the Prudential Committee, asking for myself and wife a release from our connexion with the Board. This letter was written, with the exception of a few of the first lines, soon after my interview with you at your house. For certain reasons, I wished to defer sending it till after the meeting of the Board, at Springfield. Both Mrs. Peabody and myself attended that meeting and experienced such a revival of missionary feeling that it may have perverted our judgment. We tried very hard to hope that we should be able to return to Turkey, the Spring following Spring. Spring came and passed without our hopes being realized. Still we could not give up the hope of going back to Turkey. Nay, the desire increased and our attendance, at the meeting, at Rochester, strengthened it still more, and it has been growing stronger and stronger ever since, so that it is much more distressing to abandon this idea now than it would have been two years ago. When I heard that you would visit the Sandwich

Islands, I visited Boston, the Saturday previous to your depar
ture, for the expreſs purpose of speaking with you upon this subje
but you had, already, left for Newyork. Since your return, whe
I have been in Boston, I have, repeatedly, sought an opportun
to advise ~~with~~ with you on the subject, but without succeſ
as you were not in the city. The last time I was there, I inquir
for you but you had gone to New Haven. My own health had
much improved; also, that of my wife, in some measure. Since tha
time, though the desire to return to our missionary field
has been ~~is~~ very strong, the prospect of our being able to do so has, con
stantly, been diminishing. Our oldest daughter has had, in one
instance, a return of the former attacks which were the source
of so much distreſs to her in Turkey. Our youngest daughter ha
a serious difficulty which commenced about three months sin
and her physician, Dr. Peirson of Salem, gives us no reason to
hope that she will get rid of it for a long time to come. My ow
health has not been so poor since my return as it has been
the present winter. For some time, I was confined to my
house and under the care of a physician. I have lost abo
50 lbs of flesh. My wife, by overexertion, in consequence of ~~over~~
~~ex~~ so much illneſs in the family, is now suffering from
a return of those difficulties which caused her so much troub
in Turkey. So that we had about abandoned the hope of
returning to Turkey, the coming summer, and have fel
that we must dissolve our connexion with the Board,
for the present, and I intended to make a movement
in that direction. This simple statement will explain my tardineſs

in taking the much dreaded step.

You kindly request me to state freely what I shall need as a retiring grant and what are my plans for future usefulness and means of livelihood.

As soon as I returned to this country, I began to look out for a place, where I might enter upon regular ministerial service, as a stated supply. In this I have not been successful, to any great extent. I have supplied the pulpit of Mr. Hosford of Haverhill, several Sabbaths, that of Mr. Johnston of Middleton, three months, half of the time; I have preached in Hamilton eight ~~weeks~~ Sabbaths and in many places in this state, and several in Maine, one or two Sabbaths. My plan has always been to preach two sermons and deliver a missionary address in the evening; and, when I have supplied a pulpit for number of Sabbaths, I have exchanged as much as practicable so that I might speak in as many places as possible, on the subject of missions. I supposed, about the time the war commenced, that I had secured a place, most convenient for me, to supply as long as it should continue, but a certain retired D. D. stepped in, rather unceremoniously, as I thought, and obtained the situation for himself. Had my expectations been realised, I should not have been obliged to draw upon the treasurer of the Board for a dollar, the last two and a half years. It has been with great reluctance that I have had to apply to him for any ~~thing~~ money. But with all our economy, selfdenial and

and exertions, (and I know that Mrs. Peabody has really injured
herself, in this way, and, allow me to mention, that since
my return, I have expended almost nothing for clothing,
not having purchased a single broad-cloth coat or overcoa
or a pair of pants,) I have had to draw occasionally upon
the treasurer, as the expense of living is so high and the pay
a minister gets by supplying pulpits as I have done, is alway
small, and, even, wealthy churches, which contribute most liber
ally to the Board, express the opinion that one of its missionaries
ought to give them a Sabbath. I do not mention this by way
of complaint for I agree, in opinion, with such churches,
and I was perfectly willing to supply them in this manne
only speak of it to show how it affects one in the position I
occupied which they did not understand.

As to the future, I will say that it is my hearts desi
and prayer to God that He will open to me ~~some~~ a door of
fulness, in the shape of a snug little country parish, into wh
may enter and labor for his glory, and the good of undying
souls, at the same receiving enough for a comfortable support
and the education of our children. But I need not inform
of the difficulties there are in obtaining a suitable place because
you must be well aware that the supply of ministers is greater
than the demand, and also, that the opinion is prevalent, at prese
that a minister between fifty and sixty years of age is too old, ~~a too~~
to preach. With such a sentiment predominant and a plenty of yo
ministers, it is not strange that those, somewhat advanced in
life, should experience extreme difficulty in procuring a situ
ation, I should feel under the greatest obligation to you, or Mr. Tre
or any one, could he afford me any assistance, in this matter.

As to a retiring grant, I would not presume to say how much I need, and wo
only remark that whatever the Committee grant, will be thankfully received
At the present enormous costs of every article a family needs, my small
resources will soon be exhausted, but I will hope for the best.
When the Committee shall have disposed of my case, be so kind as to in
form me as I have a little business to transact with Mr. Gordon and others in Bos
and I wish to attend to it as soon as possible.

Yours very truly
Josiah Peabody.

Topsfield, Feb. 19. 1864.
Recd. Feb. 23.
Ans. Feb. 24.
Ref. Com.
Report on Release
+ Ret'g grant

Topsfield, Feb. 19. 1864.

To the Prudential Committee of the A.B.C.F.M.

Gentlemen,

I have hoped that my health and that of my family would be so much improved, by a temporary residence, in this country, that we should be able to return to Turkey. But our anticipations not having been realised, I am under the painful necessity of requesting for Mrs. Peabody and myself, a release from our connexion with the Board, not, however, without the hope that it may be again renewed. Having spent nearly twenty happy years in the delightful missionary work, acquired the language, become accustomed to the habits of the people, and more habituated to that kind of service than ny other, the thought of withdrawing from it, is almost o painful for flesh and blood to bear. It is painful, o, because we love the Board from whose Prudential ommittee and Secretaries we have ever received the kindest and most liberal treatment for which they will please accept our sincere thanks, best wishes, and prayers for their highest temporal and piritual prosperity, in this world, and that, at length, they may receive a most glorious reward for their work of faith and labor of love, in the world to come.

I am, Gentlemen,
Yours most sincerely and respectfu
Josiah Peabo

Topsfield, Feb. 19. 1864.

Rec'd. Feb. 23.

ans Feb. 24.

[illegible]

Referred for Release

Topsfield, Feb. 29, 1864

Rev. R. Anderson D.D.

Rev. and dear Sir,

Many thanks for your kind letter which was received Saturday. I should be happy to comply with your kind invitation to pass the night, at your house, but I shall not be able to do so this week as my engagements are such that I shall not be able to visit Boston till next week. I have always hoped to see you and Mrs. Anderson at our house. Did I not receive a promise from you, once, to this effect? We should be very happy to see you, at our own hired house, in *my* own native town, should you ever find it convenient to make us a call. Should we remain here, perhaps, you will, sometime, come up and pass a Sabbath with us, and give our people a talk on Missions. I think they are the kindest and best people in the world, and are deeply interested in Missions. Still, they need to have their minds stirred up, on this subject, like other good people.

Please to present my sincer thanks to the Prudential Commit for their very liberal grant. I shall need that money when I visit Boston, and I presume Mr Gordon understands this matter so that he will pay it, if you shall not have returned from New York, when I shall visit that city. Will you be so kind as to say to him that I have an Order on him from Mr. Washburn of Constantinople, dated May 30. 1860, to be paid ten days after sight. The amount is Fifty Pounds Sterling. If convenient, I should like to receive that also. I hope to be able to go to Boston, in about ten days.

With very kind regards to Mrs. Anderson and your daughter, not forgetting our excellent friend, Mr. Hill, if still in your family,

I remain, Rev. and dear Sir,

Yours very truly,

Josiah Peabody.

Rev. Josiah Peabody.

Westfield, Feb. 29, 1864

Recd. March 1, 1864

✓

✓ Recd. Ansd.

311

Missionary House, Thursday.

Rev. Mr. Treat,

Dear Sir,

I have not found, till now, an opportunity to answer the question how much I can do in the way of attending mis'y Conventions, &c., and I cannot now write very definitely. If my wife should remain in Maine, I had intended to try to find some place to preach for a short time; but if my services should be desired at Conventions in N. E., I could make arrangements accordingly. If, on the other hand, I should go with my wife to Clifton Springs, N. Y., I could attend conventions in that part of the country, and perhaps should be less likely to find opportunities to support myself by preaching, than in Maine; but I do not know.

In haste,

Very respectfully,

George A. Perkins.

Rev. Geo. A. Perkins.

Boston, Oct. 4. 1860.

Rec'd Oct. 4.

312

Robert College,
Bebek, Jan. 12, 1885.

Dear Mr. Chapin,

Your note of inquiry in regard to a file of the Missionary Herald for this College, was recd. on the 16th ult., but it has not been convenient for me to answer it sooner. I have ascertained that Dr. Hamlin has on hand a file which he procured for Dr. Dwight, & will now pass over to the College. It includes Vols. 17 – 55 (seventeen to fifty five) for the years 1821 – to 1859. Other volumes to complete the set at the beginning (if there are such vols.) & at the end, will be gladly received. I am just going to town, & cannot write about our Coll. now. Please present my regards to Dr. Anderson, & others at the Missy House, & accept kind regards for yourself.

Very truly yours,
Geo. A. Perkins.

Rev. Geo. A. Perkins.

Constantinople, Jan. 12. 1865.

Rec'd. Feb. 11.

1860-4 sent bound ½ sheep.

Extract from a letter written by Rev. Geo. A. Perkins.

"Farmington, Maine, Apr. 5. 1866.

Rev. Messrs. Leonard & Smith,
Marsovan, Turkey.

Dear Brethren,

Please accept thanks for your kind letters received last eve. We have desired to hear from you, for we have been questioning in our minds all winter whether we could return to Turkey. We have some knowledge of the Turkish language and of the customs and peculiarities of the people, and some experience in the missionary work. These considerations, in addition to the pressing calls for missionary labor which every theological student should regard, favor our return, and may serve as an offset to age. We are not so *old* but that, if we had had firm health hitherto, we might hope for twenty or thirty years yet for labor. On the other side are considerations of health. Is the probability of our having good health sufficiently strong,- can we hope to be able to do enough work,- to justify the expense of our return? Is there a suitable place for us?- My health improved much during the autumn and winter. I have not been entirely free from a cough, and on account of some throat troubles I have not been able to use my voice freely in reading aloud, &c., and much of the time have not felt very vigorous; yet during our coldest snap this winter, when the mercury stood at 22° & 26° below zero in the morning, I conducted the church conference Sat. p.m., and preached twice on the Sabbath, and conducted a part of the communion service; and more recently in Mass. I preached twice on the Sabbath, and addressed the Sab. School and evening meeting. These are the only times I have preached. I have studied a part of the time, and have written a little; but it is not well for me to write a great deal,—and I should not think of undertaking the work of a settled pastor for some time to come, if ever. Colds have been frequent this winter, but I took no cold of consequence before leaving home on a recent journey. Since returning I have not felt very smart, perhaps on account of the spring weather. It may be that by midsummer I shall feel stronger.

Before my recent visit at Boston,

our feeling had become pretty strong that it would be inexpedient to return to Turkey, - and we had begun to plan the establishment of a Family School; and while absent I found a building, pleasantly situated, that may serve my purpose very well. In such a school I could have assistance, so as not to be confined to the school-room, - and it would not be necessary to write constantly; but the care would be great. At Boston I talked with Dr. Anderson. He considered the question of our return wholly a medical one: if there should be no objection on that ground, they could find a place for us, he thought; but he would want strong medical testimony. He had seen so much of the evil consequences of breaking down in middle life, that he is becoming more and more disinclined to send out persons liable to break down. He thought us to be more deeply concerned in the question than any one else. This conversation tended to confirm me in previous plans. Afterwards I saw Dr. Nutting and Rev. Mr. Richardson, who thought that we might enjoy good health at Marsovan, - even better than in this country, and that it is a pity to lose the knowledge of the language, &c. &c. – Mr. Clark, the new Secretary desired that I might make no permanent settlement at present, hoping that in a few months I may be strong enough to return to the mission field. We do not know what to do. It seems to be unsafe for me to work where there is much exposure to sea air. Mrs. Perkins is not very strong, and cannot go very far into the interior. She cannot ride on horseback. The difficulty of reaching a station, and of leaving it afterwards for such journeys as missionaries need for refreshment, is an objection to her return. There is no suitable place for us that we know of unless it be Marsovan. I had been thinking of that place when I wrote to you last autumn, but did not intimate that we might like to go there, because I wished to see what you would write without any influence from such a suggestion."

Messrs. Leonard & Smith:
Farmington, April 5, 1866.
Rec'd Apr. 10.
[illegible] &c.

W. Farmington, Maine, Apr. 7, 1866.

Rev. N. G. Clark,
Secy of the A.B.C.F.M.
Dear Sir,

As you requested me to keep you informed of my location, &c., I will mention that there proves to be no opening for me at Oberlin, and our plans are still unsettled. I have recently received letters from the missionaries at Marsovan, from which I will append extracts including all that they wrote in regard to our return to Turkey. Inclosed you will find a letter to these brethren which you may read, if you please, and give to Mr. Ward to be forwarded in the next package to Constantinople. If, after reading it, you have any opinion to express, or suggestion to make, to them or to me, it will be gladly received.

With high regards to yourself and all at the Missionary House, I remain, dear Sir,

Very truly yours,
Geo. A. Perkins.

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Extract from letter of Rev. Mr. Leonard, dated Feb. 23, 1866.

"We do not propose by any means to give up either the Theol. School or the Girls' Boarding School - they are too important in their bearing upon the work of the whole field. How we shall meet all these demands I do not know & I think even the mission will be puzzled to decide. But the work is the Lord's & he can & will provide.

"I remember my visit to your house in Cons'ple with great pleasure. Your escape so suddenly from Cons'ple took me by surprise. Why such haste? You should have come

and made us a good long visit in Marsovan, a place than
which none is more salubrious, & engaged afterwards in
the work of this mission. I hope you will return at no d
tant day, & if the Lord will I would like to see you en-
gaged in the instruction of Preachers of the Gospel here."

From Mr. Smith's letter, dated "Feb. 22nd. 1866."

"I was very glad to learn that you & Mrs. P. were both enj
ing such a comfortable degree of health; & that you had not utterly
banished the thought of again laboring for your Master in the East;
I immediately asked myself, May it not be that he will some t
come here to Marsovan? Perhaps this climate would be more favor
both to yourself & wife, than either of the other fields where you
been situated. If it may be so, we will give you a hearty welco
I felt when in Constantinople last Spring that you ought not to
home if there was a place in this land where you could labo
One objection to your coming here would undoubtedly be the la
guage. Bro. Dodd, it is true, knew only Turkish; but he was se
here not so much because he was suited to the place, as that an
one wanted his place, & he must needs go somewhere. It is certa
very desirable that two of the missionaries here should know Arm
both as regards the schools & the people. Still it is by no mea
essential; & especially when the choice is between one who al
knows Turkish, & one who will not know Armenian for two
three years, the question becomes much more easily balanced.

"However it is perhaps not necessary to dwell on this subject
as it may be entirely beyond your thoughts, & utterly impracticable. Perha
however, if our mission could know your feeling in regard to the subjec
whether you had any thought of returning soon — they might take som
action in regard to it at our next An. meeting which is appointed
Constantinople May 21st."

Rev. Geo. A. Perkins
Ap. 7. Rec'd Ap. 10
Ans Ap. 10

314½

Brewer, Me. June 27, 1866.

Rev. R. Anderson, D.D.,

Sec. of the A. B. C. F. M.

Dear Sir,

I have recently purchased a fine situation in Gorham, Me., for a family School for boys. Wishing to publish advertisements and circulars immediately, I had not time to obtain previous permission from all the friends to whom I wished to refer; but I felt confident that you and the other Secretaries of the Board would be willing to give information in regard to me, to any parents or guardians who may inquire of you. Circulars, of which copies are inclosed, state the terms, and other matters of interest to parents seeking such a place for their boys.

With high regards,

Very truly yours,

Geo. A. Perkins.

Rev. Geo. A. Perkins.

Brewer, June 27, 1866,

Rec'd July 3.

Gorham, Me. June 13, 1867.

Rev. N. G. Clark, D.D.
Secretary of the A. B. C. F. M.

Dear Sir,

I am still going on with our small family school, but the number of pupils is not sufficient to enable us to meet expenses. Our pupils generally have seemed to like the school, and it does not appear to be our fault that we have not as many pupils as we wish, but the times are hard. The number of boys has fallen off much, this season, at one of the largest family schools in the state. We have a pleasant situation, and if we had the means of holding on, there is reason to think that we might build up a good school; but, as things are, it is probable that I should sell out if I should have a good offer for the place. X Then would come up again the question of our return to Turkey. It has been much in our minds, this season, but we are not confident as to the expediency of returning; and as the decision of this question may have some influence with regard to our breaking up here, I wish to consult with you.

I gained strength last summer and autumn, and have been able to work pretty hard during the past year. The same is true of Mrs. Perkins. I had a severe influenza a few weeks ago, and have not felt very vigorous since, but have done much work. Active employment is better for me than much writing. We are both as well, perhaps, as we can ever expect to be. Youthful vigor is not to be expected. Our two little boys enjoy good health generally, but the older one is not very strong. At the same time we feel uncertain in regard to the effect which the climate would have if we should return to the East. Moreover a situation directly upon the sea coast is unfavorable to my health, and Mrs. Perkins does not think that she ought to go a _very_ long journey into the interior. Under such circumstances, ought we to think more of returning to Turkey?

I shall be forty years old in a few days. Is my age, taken in connection with the fact that, after being in the mission field nearly five years (1854 1859) we have been out of the work about eight years an objection to our return? It would require some time to gain fluency in the use of the language. Still if health should be given to us, we might have twenty years or more for labor.

It is not certain that I _can_ sell this place immediately and advantageously; but I should be glad to know soon what view the Secretaries take of the question of our return to Turkey, or what advice they would give. If they think favorably of our returning, it is desirable that I should visit Boston soon to confer with you. I can leave most conveniently on Tuesday p.m., going by Boat from Portland, and returning the next night, and have thought of doing so next week. If the Officers of the Board would advise us to think no more of returning to the foreign missi. field, please inform me as soon as may be convenient, without fear of giving offense.

With kind regards to yourself & all at the Missy House,
Very respectfully yours,
Geo. A. Perkins

Gorham Me.
June 13. 1867
June 19/67

Erzroom Feb. 6th 1860

Rev. R. Anderson D.D.
Secy. A.B.C.F.M.

Dear Brother

I wrote you the 26th of December & have recently received the printed Circular containing the sad news respecting Dr. Pomeroy — My first thought was, this will seriously injure the interests of the Board at a critical period in its history — but I *hope* the prayers of God's People will prevail with Him who can overrule even *this* for his glory & the good of his cause — I have some solicitude in regard to the effect the intelligence will produce on the friends of the Board in England where Dr. Pomeroy has so recently labored — You are aware we cut our appropriations or *Estimates* to the lowest extreme last year — placing considerable reliance on the T. M. A. Society to help us in our extremity, but the last post informs us that the funds of that Society in our Treasury at Constantinople are so reduced that we must stop *All* expenditure on its Account — God may *try* us, but he *will not forsake* us —

// I have reason to be very thankful that I decided to remain here this winter, though it was to labor alone — [illegible]

Our Sabbath congregation has been increasing in numbers for two months, and we now have about 40 regular attendants, ~~the~~ most of them persons between the ages of twenty & forty ...

N.B. The people seem to have a mind to work. Several young men are nearly every evening visiting the houses of those who have been affected by the truth and there is continual religious discussion among Protestants, Armenians & Catholics, which I hope will result in much good. — Our Protestant Brethren are experiencing some trials. The New Pasha, doubtless under the influence of Catholics & Armenians, refuses to recognize the Protestants as a distinct body, & permits the Armenians to levy taxes on them for the support of their churches &c. Our Brethren declared they could not conscientiously aid in supporting idolatry & refused to pay the tax. One man was therefore thrown into prison. The English Consul has however interfered, the Protestant has been released, & I believe our brethren will obtain their civil rights.

An incident which I send for the Day Spring will show you that the truth is making progress against bitter opposition. I now feel, more strongly than ever, that this Station ought not to be again abandoned. Very Truly Yours

I. F. Pettibone.

Erzroom, Feb. 7, 1866

Recd March 24

[illegible]

Cons^tt^ple July 3d 1866 –

Rev. R. Anderson D.D.
Sec Etc Etc –

Dear Sir –

The Minutes of the last Annual Meeting of the N. A. Mission were sent by Post two weeks ago – Accompanying this I send reports of all the Stations except Baghchejuk, of Bebek Seminary, the Boarding School & also several special reports & letters to the Tract & Bible Societies – The letters you will have the kindness to forward to their destination – In some way a portion of the original copy of the minutes was lost on the way from Kharpoot – Will you oblige by having copied & sending the portion covering the proceedings of Monday & Tuesday June 4th & 5th.

I arrived here safely June 29th – The Woman's Party escorted by Mr. Ambrose left Erzroom Friday June 15th – All well – Mr. Marsh & Mrs Lobdell & family are daily expected –

Very Truly Yours
I. F. Pettibone –
Sec. N. A. Mission –

Constantinople July 3. 1869.

Rec'd: July 27.

Acknowledged, Aug. 8.

Sheets sent July 30.

Bebek. Aug. 28 1861—

Rev. R. Anderson D.D.
Secretary Etc. etc.—
Dear Sir—

Mr. Van Lennep made application to the Mission at our last Annual Meeting for permission to build a house on the premises owned by the Board & situated in Tocat— The Mission decided it inexpedient to grant the request— Mr. E. E. Bliss then, in behalf of Mr. V. L— requested the mission to sanction his application to the Prudential Committee for permission to visit Syria or America— The Meeting feeling unacquainted with all the circumstances decided to refer the matter to the C. ad Interim—

Mr. V. Lennep has now applied to the Committee and they in view of the statement that Mr. V. L— can not procure a house in Tocat without building, & can not hope to enjoy health in his present location also in view of the fact that a visit to Syria is now undesirable & impracticable & in view of statements made by Messrs. Hamlin & E. E. Bliss in reference to Mr. V. Lennep's health & feelings, have voted to sanction his application for permission to visit America—

I am instructed to communicate this action to you to enable the Committee to act immediately if they deem it advisable—

Very Truly Yours—
I. F. Pettibone Sec. N.A.M.

Constantinople Aug. 28, 1860.

Rec'de Sep. 19.

ack'd Jan. 17, 1861

Return of Mr [illegible]

✓ Prud. Com.

Bebek Sep. 11th 1861 —

Rev. Rufus Anderson D.D.
Secretary etc. — etc. —

Dear Sir —

I wrote you the 28th Ult. respecting the vote of the Com. ad Int. sanctioning the application of Mr. V. Lennep to the Prud. Committee for permission to visit America.

I have since recd your favor of the 8th of August — Messrs. Crane & Livingston have arrived & the former has been assigned to Adrianople with the understanding that Mr. Morse will next year occupy some other station where the Bulgarian Language is spoken — Mr. Livingston, owing to the circumstances of his family making a female Associate necessary, has had his destination changed from Erzroom to Sivas — The Committee, several weeks ago, in accordance with the strong advice of Dr. West approved of Mr. Leonard's leaving Cesarea to occupy Marsovan — I am now instructed to urge upon the Prud. Committee the great importance of sending two strong men at once for Erzroom & Cesarea. The former is the first to be supplied — The wants of both these stations are well known to you & we hope you will soon be able to send us the men —

Very truly Yours —
I. F. Pettibone —
Sec. N. A. Mission.

Bebek Sep. 11. 1860.

Rec'd Oct. 6.

ack'd Jan. 17. 1861

Pru. Com.

Mr. Lewis

mere references

Pru. Com.

Bebek, Dec. 18, 1860.

Rev. R. Anderson D.D.
Sec. of etc. etc.

Dear Bro.

Enclosed I send a copy of the Report of Baghchejik Station the original having been lost or mislaid & the copy having recently come to hand.

The Appropriations for 1861 & the accompanying printed circular have been recd.

We have received since July 1st the following letters viz:

Letter date July 5. concerning Messrs Crane & Livingston.
" " Aug 8 acknowledging letters &c.

If others have been sent they have failed to reach us.

The Com. ad Int. have voted to ask that Miss Lock or some other person be sent to take charge of the Female Seminary. The reasons for this are stated in a letter to yourself by Miss West, which was approved by the Committee.

Very Truly Yours
I. F. Pettibone
Sec. of Mission to W. T.

Constantinople, Dec. 18. 1860.

Rec'd. Jan. 14. 1861.

~~Ack~~ [illegible] Jany. 15

√ Recd. Ack

[illegible] [illegible] [illegible] [illegible]

Ack'd Jan. 25, 1862.

Bebek. Jan 22d 1860—

Rev. R. Anderson D.D.
Sec. etc. etc.—

Dear Brother—

I am instructed to inform you that the Committee ad Interim have voted to ask for a Missionary to supply the place of Mr. Hutchinson.—

There are but two men connected with the Turkish Department of our Station in this City of whom one Mr. Schauffler is giving his whole time to the Revision of the Bible & the other is devoted to direct Missionary labor— The Committee feel that it is very desirable that a man should be on the ground prepared to enter into the work of educating Turkish Youth — The reasons for this have been fully stated in the Correspondence of Mr. Herrick with yourself— We hope you will be able to send us a Brother immediately—

Very Truly Yours
I. F. Pettibone
Sec. etc—

Bebek, Jan. 22, 1861.

Rec'd Feb. 18.

✓ Prud. Com.

Medical Mis'y?

Ack'd Jan 25, 1862

Constantinople —
April 9th 1861 —

Rev. R. Anderson D.D. —
Sec. of A.B.C.F.M. —

Dear Brother —

Enclosed I send a copy of the Tabular View of the Mission to Western Turkey for 1861 — It has been delayed some weeks in order to obtain statistics of the Printing & Book Departments —

I have just returned from a visit to Rodosto in Company with Mr. Riggs — We were delegates to a Council, called to ordain & install B. Apraham as pastor of the Church — The exercises of the Ordination were interesting & attended by more than two hundred people, as many as could crowd the chapel — Our Brother Apraham proves himself an efficient man & faithful preacher — He has the esteem of all who know him & this gives him much influence in the old church — Many are convinced but shrink from a public avowal of their faith —

We have now six churches in this & the Baghchejik field with Pastors. viz — Pera — Nicomedia — Baghchejik Broosa — Billedjik & Rodosto. which with that at Kharpoot make seven where last year there were but ~~three~~ two

We are encouraged, but feel deeply the need of a Revival —

Very Truly Yours
I. F. Pettibone

Constantinople April 9. 1861.

Rec'd. [illegible] May 1.

Ack'd Jan 25, 1862

Constantinople
June 18 1862

Rev. R. Anderson D.D.
Secretary Etc.

Dear Brother.

Our Annual Meeting has just closed. It has been pleasant, harmonious & I trust profitable. Some action was taken in anticipation of a reduction in our remittances from the Missionary House. It was decided that in case of retrenchment we should first stop the Press, discontinuing the Avedaper. second cut off the scientific department in Bebek Sem. Third. reduce the number in Hasskeuy Female Boarding School & then divide prorata the balance of reduction among the Stations. The Station some weeks ago gave me leave of absence for two months as my health has suffered much during the past year in the Seminary. I had decided to make a short tour on the Continent at my own expense. Now in view of the almost certainty that the Scientific Department in

the Seminary will not be reopened after
vacation. The Mission has approved of
my visiting America — I hope to be of
little if any expense to the Board should
I be permitted to go Home for eight months
or perhaps a little more — Permission
was given me more than one year ago — I
wish to learn the prospects of the Treasury
& the probabilities of a reduction in our
expenditures — Will you have the kindne
to write me in reference to them & direct
to me Care of Rev. G. R. Birch No. 7 Adam
St. Strand London — I shall hope to receive
your reply by the 23$^{d}$ of July — If this
Financial difficulty that now threatens
to seriously curtail our expenditures, ha
the effect to throw more of the expense of
our Pastors, Preachers & Teachers upon
the Native Churches it will in one way
prove a great blessing — This aspect of the
future has been a comfort in the midd
of our discouragements —

Very Truly Yours
I. F. Pettibone

P.S. Lest the proceedings of our meeting may not reach you I would say that we do not purpose giving up our Theo. Department in Bebek. We have decided to receive in future only hopefully pious youth *who seek to become preachers* & *teachers*. The present Theo. Class will be continued now numbering twelve & we shall add some one or two from the Scientific Dep. if it is not reopened.

I. F. P.

Constantinople June [illegible]

Rec'd July 12.

ans'd July 16 –

[illegible]

return

324

At a Meeting of the
of the Mission to Western
Voted to approved of M
to the Prudential Comm
to return to America
the coming Autumn —

L

the Committee ad Interim

m Turkey. Comttee Jan 12 1880

Mr. Dwight's application

mmittee for permission

ith his children during

I. F. Pettibone

Secretary—

Rev. A. F. Pettibone,

Con'pb Jan. 12, 1861 (2?)

Rec'd Feb. 18.

~~A~~ ✓ Prd. Cnd

Ack'd Jan. 25, 1862

Copy. 325

Constantinople, July 27, 1862.

Dear Sir,

Mr. Schauffler and others have informed you, of the sad death of your brother by violence. I record a Telegraphic Despatch from Philippopolis on Friday the 25th Inst. saying that Mrs. Merriam died that morning at 6, o'clock. The news was not unexpected by us, though it came sooner than we anticipated.

Mrs. M. was a woman of remarkable self-control. She took up the dead body of her husband, and rode with it two long, weary days to her home. but once among friends, her powerful control of her feelings was lost. Sorrow brought on premature confinement. She was considered near the grave, but her strong constitution rallied, and she was considered again as nearly past danger, but a fever ensued which became Typhus, and she died quietly and unconscious on Friday morning.

In less than four weeks from the time

I bade them farewell, as they left for their journey home-ward, they are, as we trust, united in the Heavenly Land — This Providence seems strange to us. Our brother was greatly beloved; had made great preparation for usefulness here; had acquired the language well; and gained wide influence over many minds; but in a moment is taken from us — We can only say, He hath done it; and does all things well. Doubtless Mr. Clark will write you at length as soon as he has a spare moment.

I take from my album a photograph of our brother and sister, taken while they were here. May He who knows every sorrow, who does not afflict willingly, give you grace to bear this bereavement, and sanctify it to your Eternal good.

Yours in the bonds of affliction,

I. F. Pettibone.

N. Merriam, Esq.
Cambridgeport.

[illegible] Merriam. Death of [illegible],
Rec'd Aug 19, 1862,

Constantinople
Sep 16th 1862

Rev. R. Anderson D.D.
Sec. Etc – Etc –
Dear Brother –

An uncommon pressure of labor has not allowed me that time for correspondence which I wish – I know that you desire frequent & minute reports from all the stations of our Mission – In the absence of our Secretary I write to acquaint you with some facts bearing upon our work here ——

Your letter# acknowledging the receipt of the intelligence of the death of our Sister Merriam brings to us the sad intelligence of Br. Dunmore's death – I knew him well – & loved him – We were associates part of one year in the field of Erzroom – again here – & we left together for America – His was the last warm hearted Good Bye I heard when I came away – No Man's name is so well & so widely known through all the interior of this Country – The death of no American Missionary could cause sorrow in so many hearts all through this land as that of our Brother – He longed to be in the contest to suppress this rebellion & went willing, as always, to make his life a sacrifice for the good of his fellows ——

And now we have painful tidings to communicate - Our beloved Br. Riggs has broken down - He has recently had two severe attacks of bleeding - At our station meeting on Friday the 12th inst. he was able to be with us & consult in regard to his duty - He said "I am very weak - not so much so as I should expect from the loss of so much blood - but I receive the attack as a premonition that my clayey tabernacle is soon to crumble" - He can *preach* no more - Conversation wearies him - In his solicitude for the progress of his translation of the Bulgarian Scriptures he had determined to remain here, while Mrs. Riggs in accordance with the injunctions of Physicians should go with their invalid daughter Emma to Malta, Mr. R. hoping to finish the O. Testament by Dec. 1st & then to join Mrs. R. in Malta & go to spend the winter in Cairo - Now it is decided that he *must* leave all & go with them at once - The daughter is no better - I never expect to see her again, but we indulge the hope that our Br. will be spared to come back & finish this great work for which he is so well qualified - Yet, I must say, we have great fear that he will not be *able* to finish it - This Providence leaves us very feeble indeed & I wish here to speak of the subject I had more particularly in view in this letter - that is the removal of Mr. Bliss to Marsovan -

You have the minutes of our Annual meeting but I think they would fail to give you a correct impression in regard to the views of the brethren on this subject —

We were pretty generally agreed that so far as expense & the influence of City life are concerned our Seminary should be in the interior. I have never had a doubt on that point — but I opposed the removal of Mr. Bliss & so did all at this station. We all agreed he is a good man & the good man for the Seminary if he is able physically to perform the labor. but in our judgment & in his own he is not — again there was much diversity of opinion with regard to the place & time of opening the Seminary. Marsovan had the preference of the Majority but a large minority felt that in view of Mr. B's health. in view of our feeble force at Cople — in view of the fact that we have a good school at Kharpoot & hope to have another soon at Marash it was wiser for Mr. B. to remain at Cople connected with the Mission work & the press & await providences — I need not tell you that the changes since our Annual Meeting make me & I think all here feel more strongly that this would have been the better way — You & Mr. B. will meet in consultation about the future of the Seminary & I hope these thoughts will have consideration —

Mr. Goodell is failing — He ought to have no miscellaneous work for he is unable to do it. Mr. Herrick is entirely occupied with his work in the T. Department & is unable to do it all - His health has been very poor this Summer - Now here is the Treasury - the press - the Book Department & the *Miscellaneous work* which springs out of our position at the Capital & all the care of Churches & Schools & direct Mission work to fall on two men - Mr. Goodrich has been absent several weeks & perhaps will be some few more - But for the help of Mr. Bliss in the Book Department & the Miscellaneous business & I may say too in the Mission work, for he *is* a Missionary & a preacher, *we could not* go along -

My own health is suffering & I have never since I came on to mission ground so felt the need of rest as I do now -

Mr. Bliss P. C.

Mr Bliss is the man for this City - & I believe he will be able to spend more years here than he could possibly hope to live if he goes to take the burden of the Seminary upon him - I know you will not think of setting aside the decision of the Annual Meeting, but I only ask that in the discussion of plans & measures you will take these facts into consideration, I believe the Mission would reconsider their action now or to have a meeting now -

I am glad you have suggested that Br. Cobb may be made available to supply our lack of men. I think he might enjoy good health at some of our stations & perhaps we shall prevail upon him to make an experiment at least, before he leaves us. It is a pity to lose such a man if we can save him.

Your suggestion about one of the Smyrna Brethren going to Philippopolis is also in accordance with the unanimously expressed opinion of all our brethren. We have urged Br. Dodd to go. He has declined on the ground of health. We can not press a brother to take a step which he considers very hazardous to the health of both himself & family but a decision to go would have given all in this Mission great pleasure —

We have your communication to Dr Brigham, the one to Mr. Hamlin & copy of your letter to Mr. Seward & the reply. To day have copy of your second letter to Mr. Seward. Both the letters to Mr. Seward gave me great pleasure. I am sorry to say the Missionaries have not a high opinion of our Minister & that their relations with him have recently been so unpleasant. The Hon. John P. Brown had decided to remove with his family to America & we could expect matters would thus become only worse, but I am happy to say that Mr. Brown has consented to stay an indefinite, short period longer —

Mr. Morris is a man of fine tastes – but of only medium abilities – He has not the strength & force of character to cope with such men as Aali Pasha, the minister of foreign affairs – and seems to be under the Pasha's influence. This influence so far as the Missionaries are concerned is quite different from what we might expect were the post of Min. of For. affairs filled by such a man as was Reshid Pasha the liberal & enlightened Grand Vizier — I trust however that in time some of Mr. Morris' prejudices will wear away & that he will find that we are *not* "the most unchristian & most illiberal set of men he has ever seen" — He seems very active now in the Meriam case – Indeed we have never questioned his disposition to do all he could *here*, we criticised his assuming to know better than residents of the country for thirty years, what is essential to secure faithfulness & energy among Turkish officials in the *interior* when the eye of no faithful reporter rests upon them — We especially were *ashamed* when an *English* Consul was offering on his own responsibility rewards for the apprehension of the murderers of one of our brethren, an American citizen, that our Minister should affirm that he had no power to assume the little expense of sending an agent to act upon the ground – We could not have better expressed our own feelings than you have done it in the two questions at the close of your communication to Mr. Seward —

The Minister of Foreign Affairs, Aali Pasha has sent a letter to Mr. Morris in which he prefers some grave charges against the Anglo-American (sic) Missions — Doubtless this means both English & American as Mr. Brown informs me he thinks the same communication was made to the English Ambassador — I hoped to send the communication & reply this week but the latter has been delayed. I mention the three principal points —

Issuing pamphlets full of calumny & abuse which are aimed directly at the Mohammedan Religion —

Meddling with the civil affairs of the Protestant Community & so acting that now the great majority of those who become Protestants change their faith not as the result of a moral conviction but from motives of pecuniary gain ——

The first does not touch us Americans. It doubtless has reference to Dr. Pfander's books though they are scarcely the ones of "calumnious" & "abusive" — We have printed no work in Turkish character without permission of the Censor —— As to the second or that portion which accuses of meddling with politics. It is not true —

The explanation is this — The Prot. Com^y has had at times serious pecuniary embarrassments & been in danger of dissolution – The Council has for this & sometimes on account of internal differences invited the Missionaries – English & American to attend their meetings & give their advice – Nearly the whole of the community became convinced that a new civil head is essential to the best interests of the nation – They invited him therefore to resign quietly & allow the place to be filled by another but they never agreed upon the substitute until a few weeks ago – Twelve of the seventeen delegates united to invite Pastor Stepan of Brosu – We were sorry to have Pastor S. leave the ministry but knowing he was at any rate to resign his pastorate & feeling that possibly the selection might *unite* the community & seeing the disgrace & evil coming upon the community through the management of the present head we thought on the whole it might be the duty of Stepan to take the place – Immediately the few in the opposition raised the cry of "*Clergy*" "*Clerical*" – The Constitution expressly declares the civil head shall be a *layman* – This & some other influences have brought a strong portion of the community into direct opposition to Stepan of Brosu – The fact that he is *Brother of Simion* & that *all* the Pera pa support him acts of course to array the anti Pera party in

the Community against Stepan of Broosa —
In the mean time Stepan Agha the present incumbent goes to the Minister of foreign affairs & complains that the Missionaries have conspired against him — that they wish to convert Turks & bring them into the Community but he opposes it! This is doubtless the occasional cause of the letter, which we feel we can answer satisfactorily though for the time we are placed in a false position before the Government & our own Legation — With regard to the result of this movement in the Community I can only say that it now seems to me quite doubtful whether a change is made — I do not think it would be well for Stepan of Broosa to get the place — He is a good man for it so far as qualifications are concerned but there is now a bitter feeling against the Pera party & his opponents identify him with it — Should he succeed & manage well it would be long before he could bring harmony & good feeling to prevail in the divided Community — If they could unite on some one & if there were one on whom to unite, a change would be conducive both to the welfare of the Community & the prosperity of our Mission work — This letter has already become much longer than I anticipated, Had I time to copy it I could shorten it & correct some forms of

expression that need to be changed — If Mr Bliss has left the vicinity of Boston I would thank you to send him a copy of this. — The Post of ~~[illegible]~~s evening has brought us General Pope's first despatch from the second Battle of Bull Run. I am thankful the result of this is so different from the other. A victory on no other spot could be so grateful. — Please give my respects to Mrs Anderson & the other members of your family. Mr. Mills a neighbor of yourself in Roxbury has been here some days. He is far gone with consumption. He left to go home by the Armenia in which he came, but was obliged to return from the Dardanelles & goes to day by steamer to Marseilles. I hope his desire will be granted. He longs to die among his friends.

Very Truly Yrs.

I. F. Pettibone

Constantinople Sep. 16/1862
Rec'd Oct. 10.
Ackd Nov. 17. S.L.

Mr. H.C.
Pet

Constantinople Oct. 31st 1863.

Rev. R. Anderson D.D.
Sec. Etc. Etc.
Dear Bro.

We feel thankful that you are again at home. We have followed you in your long journey to the west, and read, with interest, your letters. It is gratifying to see that your mission is likely to be followed with immediate results — tending to the stability & progress of the churches in the Sandwich Islands —

I now write to inform you that, after many months of anxious & prayerful deliberation, I have decided that it is my duty to return to America.— This conclusion has cost me more of a struggle than the decision to leave my home for the work of a missionary— I love the work & all who are associated with me— My relations with them all have always been exceedingly pleasant and are so still— But my health is not good— and, situated as I am, I can not hope to be strong & vigorous.

Again the circumstances of my aged Father are such as to give me much anxiety. Since the death of my Mother in the Spring of 1862 his home has been broken up— I have no Brother &, of my two Sisters, one is young and is dependent mainly upon me for her Education in the Rockford Seminary where she now is, and the other is not in circumstances to give my father a comfortable home. He is very feeble & wishes me to go & see him. Considering all the circumstances I have decided to ask my dismission from the Board, and permission to return to America, the time of my departure to be left for decision to the Mission with which I am connected.

Were Mr. Edwin Bliss now here, I should feel it my duty to go at once, but in the present state of our working missionary force at this station, it seems to me I must remain a little longer. Provision could be made for the treasury, & to supply my place in connection with the little congregation at Ballat, but the newspaper & the supervision of the press in connection with the Armenian language can not well be provided for without adding to the labors of Brother Riggs, who has already, in the Bulg. Department, as much as he should do.

Though I may remain some months, I feel it my duty to communicate my decision to you that knowing the circumstances of the case, provision may be made to reinforce our already too feeble numbers. I have consulted with Brethren Wood & Riggs & the former will perhaps write you.

I wish you therefore to present my request to the Prudential Committee and inform me, as soon as practicable, of their action.

Very truly yours,
I. F. Pettibone.

Constantinople Oct. 31, 1863.
Rec'd Nov. 28.
Pettibone, Rev. I. F.
Ans. Dec 2, 1863.

Constantinople
Nov 19th 1863 —

Rev. R. Anderson D.D.
Sec Etc Etc —

Dear Sir —

I wrote you by the Post of the 5th inst — By the Mail of the following week I received letters from My Uncle, who had just visited My Father, giving such news concerning his health that after consultation with my brethren here it was decided I should go home as soon as I can arrange to transfer my business to my successors in the Treasury & Bindery Departments —

The Committee ad interim voted to invite Mr. Johnson to assist in the Treasury with the hope he might be inclined to take the whole charge of it soon — but he does not wish to lose the opportunity to visit Egypt in company with Dr. Thompson — and he considers it quite doubtful whether he can come here after his tour is made. He does not decline but wishes the Committee here, & the Prudential Committee to make the same arrangements they would were he left entirely out of the question —

I shall make up the semiannual accounts in both the Treasury & Printing Departments before leaving & then Mr. Washburn will care for the Treasury making such arrangements as to interfere as little as possible with his study of the Language —

I now expect to be able to leave as early as Dec 17th —

The Pera Church difficulty has assumed a new phase — Der Vertanes assisted by Der Harootune of Nicomedia two weeks ago put on the robes of their old priesthood & officiated in the Prussian chapel at the baptism of Der. Vertanes child — Last Sabbath Der. Vertanes read service in Modern Armenian in the chapel of the Puseyite Mission Curtis — using Bishop Southgate's translation of the Prayer Book — We now think the Pera people will divide — some go to the Episcopalians & some wish a service to be commenced by the Missionaries in Pera —

I am informed that Porter Simin has said he does not consider himself an ordained Minister - & some of the brethren (native) think he will turn his attention to some business leaving the ministry ——

Very truly yrs

I. F. Pettibone

Constantinople

Rec'd Dec. 14,

Bible House, Astor Place,
May 4th 1864.

Rev. S.B. Treat –
Sec. Etc. Etc. —

Dear Bro. –

I saw you but a moment when you were here & said you would like to have me make an address at the Anniversary May 13th. – I have conversed with Mr. Bliss & he thinks three Missionary addresses will be enough. – I have been working hard here & have now arranged to put three months close work into two that I may be fre-

to go for a season as chaplain
in the army. - I think that
work will be very good for my
health. My labor here is but
a continuation of my Conntt
life & is very trying indeed.

Without knowing it was
an Anniversary Meeting I
have promised to address a
Congregation of Children on
the 10th in Dr. Hutton's church.
I think I may the better be
spared from the other Meeting
as I have already spoken
in some dozen places
here & in Brooklyn —

Very Truly Yours
I. F. Pettibon

Rev. I. F. Pettibone.

New York, May 4. 1864.

Rec'd May 5.

ans " 6

ROOMS OF THE
**American Board of Commissioners for Foreign Missions,**
BIBLE HOUSE, ASTOR PLACE,

New-York, May 12th 1864 —

Rev. R. Anderson D.D.
Sec'y Etc. Etc. —

Dear Sir —

Mr. Mah has shown me the Resolution passed by the Com. ad Int. in Con'ple with reference to Dr. Wood's remaining, if possible, until the return of Mr. Bliss.

Letters from Con'ple inform me that Mr. Riggs is not so strong as he was when he returned to C. from Egypt & that there is danger his health will fail under the pressure of his labors — He has all he can do in the Bulgarian de-

Rev. I. F. Pettibone.

New York, May 4. 1864.

Rec'd May 5.

Ans " 6

ROOMS OF THE
**American Board of Commissioners for Foreign Missions,**
BIBLE HOUSE, ASTOR PLACE,

New-York, May 12th 1864.

Rev. R. Anderson D.D.
Sec'y Etc. Etc.

Dear Sir.

Mr. Marsh has shown me the Resolution passed by the Com. ad Int. in Conple with reference to Dr. Wood's remaining, if possible, until the return of Mr. Bliss.

Letters from Conple inform me that Mr. Riggs is not so strong as he was when he returned to C. from Egypt & that there is danger his health will fail under the pressure of his labors. He has *all* he can do in the Bulgarian de-

partment - He ought to be
free from _all other_ work - Unles
Mr. Wood can remain until
Mr. Bliss return, the care
of the Newspaper in Armenia
must come on Mr. Riggs as
also other work connected wit
the Armenian Department a
beside Mr. Riggs there is no
Missionary in C. that spea
the Armenian Language —

Mr. Bliss is also of the
opinion that it is very desir
ble that Mr. Wood remain
if he can, consistently with
his plans & those of the
Prud. Committee - I write
this by request of Mr. Tra

It is desirable that your

reply so as early as the 18th in order to reach Comittee before the close of the Annual Meeting –

Very truly yours

S. F. Pettibone.

Rev. I. F. Pettibone.

New York, May 12. 1864.

Rec'd May 14.

✓

✓ Pul. Aud Dr. Woods [illegible]

Beloit Wis.
Oct 23, 1865

Dear Brother—

Please return my letters— I hope to start for New York in ten days— to be there by the 10th November— I have decided to go to Turkey if at the Mission House it seems good—

Very truly Yours—
I. F. Pettibone

Rev. G. W. Wood D.D.
New York

Rev. I. F. Pettibone.

Beloit, Oct. 23. 1865.

Rec'd Oct. 28.

Ackd. by Dr. Wood Oct. 28.

Chicago Illinois.
March 6. 1866.

Dear Bro. Treat.

I received your letter yesterday. I have decided to go to Constantinople at once. I shall leave on Saturday or Monday next. As I wish to see a few friends on my way, I may not reach Boston before the 23d of the month. I am urged very strongly to remain here but feel that I *ought* to go.

Very truly yours.
I. F. Pettibone

Rev. I. F. Pettibone.

Chicago, March 6. 1866.

Rec'd. March 9.

Paid

Chicago, Illinois.
March 3, 1866.

Rev. S. B. Treat —
Sect &c. Etc —

Dear Bro —

I have finished my work in connection with Mr. Buck. I found him a very genial man & my labor with him ~~[illegible]~~ has been very pleasant & I hope not unprofitable. I visited many churches in Western New York & several in Central & Northern New York. My travelling expenses & board in Rochester amount to ($95.54) Ninety five 54/100 Dollars. In all but one trip I paid full fare on R. R & thus my expenses were more than while with Mr. Humphrey in Wisconsin. I was with Mr. B— two & one half months. I received from Treas.

at New York $15.00 – & from Bro.
Buck ($20. $30. $20. $20) $90.00 in all
$105 – — When in Boston Mr. Ward
settled my account to date allowing
$50 – per month beside expenses –

I shall be much obliged if you
will instruct Mr. W. to charge
me the $105 – mentioned above and
$15 to New York & $90 – to Bro. Buck – The
balance of this amount above $95.54
or $9.46 will apply on salary & the
remainder can be arranged by an
order on Mr. Humphrey. —

— The way for my return to
Turkey is hedged up – I have some
interesting letters from Bro. Bowm
which make me homesick. I do
not give up the idea of going back
The time may come when it may
seem advisable for me to go even
if I must go alone —

Now I am requested to take charge
of a Mission enterprise conne

with the first Cong$^l$ Church (Dr. Patton's) - I have decided to undertake it for three months & see if it is the place for me — My address will be 128 & 130 Lake St. Chicago - Care of Messrs. Culver, Page & Hoyne —

Very truly Yours —
I. F. Pettibone -

Nov. 22 to Mess B$^d$ - say 3 mos. ✓

Rev. J. F. Pettibone,

March 7/66.

Constantinople. June 2. 1866-

Rev. Rufus Anderson D.D.
Sec. Etc - Etc -

Dear Brother -

The 20th Annual Meeting of the Mission to W. Turkey is about to close. All its sessions have been marked for the prevalence of harmonious feeling and united action - and we cannot but think that the great Head of the church has been with us and given us the influence of the Holy Spirit. One of our number is not, One who by his rich experience, his sound judgment and especially his Christlike spirit added much to the value of our Annual gatherings. We should have said "Bro Dodd can not be spared", but the Lord took him and his removal makes a gap in our Missionary ranks which we can not fill. We submit to this sore affliction and with sorrow send the bereaved family in this way to friends in America, believing that He who does all things well, will comfort them and help us.

// While hearing the reports of the different stations we have been filled with deep gratitude to God for his blessings the past year. We think that at no period during the past ten years have we had so much encouragement to prosecute our work. Not only has there been the usual steady growth in the churches, but there is now more harmony between the missionaries & the various classes of the native agency. // This is especially true of Marsovan and Constantinople stations where for some time the relations between the native preachers and the missionaries have been very unpleasant. In Marsovan there now seems to be a perfect agreement, and the schools are going on prosperously. // In Constple the change for the better is very great. Some of the leading members of the Pera church are in sympathy with the other churches & with the missionaries. During our meeting a Pastor has been ordained and installed in the church at Geni Kapoo and

Pastor Simon united with the pastors and delegates of other churches in the Council called for the purpose. He has also assured the Missionaries that he now will advise the members of Pera Church, who dwell in Yeni Kapoo, to transfer their church relation to that Church. These signs lead us to hope for greater successes in the Missionary work in this City. In all our field we see from year to year among our Native brethren a growing disposition to assume their responsibilities and to become self-supporting aggressive churches.

As the Treasurer has been instructed to write the Prud. Com. respecting the T. M. A. Society, nothing need be said here explanatory of the Minutes of our action in regard to that Society, only that we have felt obliged to decrease the proportion of our Estimates usually made to be met by funds from England and to look for a larger sum for Native agency to come from the Board —

("The most difficult question of the Meeting has been the "supply of the field".) We urge as last year the necessity of an associate for Bro. Morse, also for two men for this City and for an associate for Miss Reynolds in the School at Eski Zaghra. The ground on which we ask another man for the Bulgarian field is (X)X the poor health of some of the present missionaries. We should not be surprised at any time to learn that Bro. Clark or Bro. Byington, on account of the health of their families, must go away for rest. It is therefore very necessary that we have a man in training to fill the gap, & if the Lord is better to us than our fears & spare the lives and health of our brethren, the new missionary will be ready to occupy the new station which it seems desirable to establish. In all our field there is a dearth of good Native preachers & we therefore lay great stress upon the importance of supplying the want of Morsovan Station in order to make our Theo. School efficient. It may seem strange that we ask for Bro. Schneider to go there when we know the weakness of the Central Mission, but aside from the fitness of Bro. S. for the work the health of Mrs Schneider is such as to make it desirable that they should have one or two years residence in a colder climate than that of the C. Mission. If therefore our request for him meet the approval of our Southern brethren, we shall feel that the school will for the present be supplied, but we still ask a good man for the future need of that station. It is the unanimous opinion of the Meeting that missionary strength in Const$^{ple}$ should be economized by the employment of a clerk to assist the Treasurer - and since it is exceedingly difficult if not impossible to find here just the man for the place, we ask the Prudential Committee to seek & send us such a one from America. An honest man of ordinary ability and little familiarity with business would soon be of great service but one prompt, energetic, of good judgment and tact in learning language would be almost as useful as a new missionary, as he would relieve the Treasurer of the principal part of the labor connected with the P.O., Book Dep$^{t}$. & Treasury.

We have increased the amount asked for the Press. This is to enable us to publish two school-books for the Central mission. The books are much needed in the Southern field & some portions of our own Mission. Mr. Schneider has come here to edit them & we have authorized their publication, & voted to increase our estimate to cover the expense & enable us to print some hymn books & other books now out of print and much needed in our missionary work.

We hope the Pru. Committee will view favorably the proposition of Dr. West, approved by the Mission, to use his receipts for aid to build places of worship. So urgent is the need in Adrianople & Murad chai, that we have approved of estimates for chapels in those places the sums to be asked from the Board unless the proposition of Dr. West is approved.

Trusting you will be able to send us soon the men we so much need, and praying especially that God may guide us all & bless us in our labors we are most affectionately your brethren in Christ.

J. F. Pettibone
Chairman of Committee

Constantinople, June 2, 1886.
Recd June 28.
Ans. July 20

Action of the Committee ad Interim on the application of Mr. Greene —

"Voted that we approve of the application of Mr. Greene of Broosa for leave to return to the United States in the Spring. And that, in our opinion, the time which he spends in America should be devoted exclusively to the recuperation of his health —"

Montpelier Oct. 30. 1866 —

I. F. Pettibone —
Secretary —

Constantinople, Oct. 30/66
Rec'd Feb. 2. 1867.

Constantinople
Dec. 26, 1866

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother —

I have received your letter containing the apps. for the year 1867. You speak of the application for $560. for Rev. H. A. Schauffer & say the Committee await further information. I am requested by the Committee Ad Interim to say that the item was approved by the Cons^tple Station when considering the question of Estimates and subsequently by the Mission at the Annual Meeting. The journey to Germany was authorized by the Com. ad interim & the Committee in Boston. This item is to cover that expense & also a deficit occasioned by long sickness in his family last year. I am sorry the item was not granted as the balance must now lie against Mr. Schauffler until I hear of your action —

Very Truly yours
I. F. Pettibone Sec. Mission

Constantinople, Dec. 26. 1866.

Rec'd Jan. 22. 1867.

Ack Jan. 30.

Schauffler

Const^ple April 25 - 1867.

Dear Br. Clark -

Br. Barnum sends three Tab. views. A note from him posted afterward informs me of some omissions - I have filled the blank spaces according to his direction but do not know whether the footing is correct or not - We expect Trowbridges party on Saturday - All well -

Yours truly

I. F. Pettibone

Constantinople April 25, 1867.

Rec'd, May 16.

Ackd June 3d/67

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Const^ple May 6 1867.

Rev. N. G. Clark D.D.

Dear Bro—

We have just received news from Trebizond that Dr. West has advised the immediate return of Mrs. Parmelee to America. Mrs. P— is to come here today & Mr. P has gone to Erzroom to arrange his affairs— We have no further particulars—

I am very sorry we have not the man we wish & asked last year to aid in our secular business— He would be a great relief to me & now especially as I am to go as soon as practicable after Annual Meeting to spend three months in Marsovan School—

May I ask that in the Herald & Annual reports my name be printed I. F. P— i.e. the initials merely be given or if it seem better to give a christian name let it be the second Fayette— I never was called by the first & never wrote it— Very truly yours I. F. Pettibone

over—

All are much pleased with the new teachers for Harpoot— I.T.P.—

Constantinople May 6/1867.
Rec'd May 29.
Ans'd June 20/67

Constantinople May 27/67

Rev. N. G. Clark D.D.
Sec. Etc. Etc.

Dear Bro.

Our Annual Meeting, the 27th of this Mission is near its close. Dr. Forsythe, a corporate Member of the Board, has attended several of our sessions. Brethren Parmelee & Wheeler from the Eastern Mission are also here & the central Mission is represented by Dr. Pratt.

It has pleased God to afflict us. Bro. Giles arrived with his family from Cesarea on the 13th inst. He had suffered much at Samsoon and during the passage hither but we apprehended no immediate danger. Arrangements had been made for their Entertainment in the family of Mr. Bliss at Bebek. He soon became worse & medical aid was procured. His disease was fever attended with a spasmodic action of the heart. His case was at once pronounced very critical and powerful remedies were used. Our Brother himself seemed to think he should not recover. He failed very rapidly & Tuesday May 21, at 7 o'clock P.M. fell peacefully asleep. His companion has our warmest sympathy. With the opproval of the Mission she will return to continue her labors in the Cesarea field -

While there has been no *marked* religious interest in our field during the past year as in the E. & in the C. Missions there has been on the whole steady progress - In the Bulg. field especially is there much encouragemt. In many places there are inquiries And at no time have there been so good opportunities to *preach to the people* - Among the Moslems the work is recovering from the check experienced on account of the persecution & the report of the Con$^{tt}$ple Sta. gives quite full statements concerning a movement in the midst of the old Armenian Church toward reform -

Among the subjects considered in our meeting our Theo. School at Marsovan has been prominent - The feeling grows stronger that we must give more of our strength to the raising up of a Native Agency - It has been a question whether Mr. Trowbridge ought not to leave Con$^{tt}$ple to supply the want of a third man in Marsovan.

He would have been glad to go, but acquiesces in the almost unanimous opinion of the mission that for the present he should remain here while we seek to make temporary arrangements to supply the pressing demands of the School. Mr. Pettibone will spend three months in M. this year & we have voted that Mr. Herrick go there for some time next spring. Of the six places for which we ask men Marsovan stands first on the list to be supplied.

It is very gratifying to report that on no subject has there been more unanimity of feeling than on the question of the duty to devolve on the churches of our field a larger share of the support of their Pastors & Preachers. We have decided to ask no aid for Pastors &c for churches in Cesarea. Yozgat. Nicomedia - Ada Bazaar. Baghchejuk & Broosa - We ask one half the salary of Preachers in Pera - Marsovan & Sivas churches & 3/4 for the remainder - We are the more encouraged to think we shall succeed in this measure from the reports of the success of our brethren in the E. & the C. Missions - The brethren at Constple had determined to adopt this plan & to recommend it to the mission in their report though they felt that the greatest difficulties would be found in carrying the plan into execution here —

In connection with this the mission has made a division of labor at Cesarea as will be seen by reference to the minutes & we think this will be an economy of strength and give more efficiency to our measures.

The question of the supply of the field has taken much time — The mission is in favor of fewer & stronger stations — We ask for six men & ought to have them all now upon the ground — We voted that Mr. Baldwin spend his first year in Marsovan as he will there have better opportunities to acquire the Armenian & can at the same time render aid to the brethren of that station —

The increase in our estimates is mainly from the fact that we ask nothing from the S. M. A. Socy. Funds from that source are so precarious that we have decided to appropriate them after they are received & make them supplementary to our apps. for native agency from the Board — The Soc. owed us Dec 31 1867 43.000 piastres — of which 10.000 are yet due. Any excess above this Sum will remain in the Treasury subject to the disposal of the Next Annual Meeting -

Salaries in three instances have been raised in Cmttee - The Mission were unanimous in approval - It seems poor economy to be compelled to remain in the City during the heat of Summer for the want of means to go away & then in four or five years have to go to the U. States to recover impaired health - This has been Mr. Herrick's experience -

Several Special apps for 1867 are asked - They need no explanation except that the one for Smyrna is to pay for teacher in the City for whom ~~by oversight~~ no ~~apps.~~ estimate was made last year -

Dr. West has renewed his request for permission to return to the U. States - As he once received it & did not go & as his family need the change the mission approves of it. He hopes to hear from you in season to go this Autumn should it seem necessary -

We also approve of Mr. Ladd's going with his family -

Again we express the hope that

that new men will be found for our Necessity which considering the health of Mr. Byington's family - of Mr. Clark of Mr. Green. of Mr. Bliss & of Mr. Leonard may at any time become our extremity - We rejoice to see the apparent increase of the missionary spirit in our Theo. Seminaries & trust the call for men will be speedily answered -

Very truly yours
I. G. Pettibone
Ch. Committee -

Constantinople, May 27, 1867.
Rec'd June 27.
a. 29

Constple June 25 1867

Rev. N. G. Clark D.D.

Dear Brother

I have just recd your letter of the 3d Inst. Mr. Riggs & Mr. Washburn are with me auditing Semi. Ann. Accounts & they have read your letter. We think you would better send the young man from Boston. If faithful, energetic & willing he will fill the place though ~~not~~ uneducated. There is a great deal to do that requires time & patience but only ordinary business capacity. If careful & a good penman he will be all the more valuable.

I have finished my semiannual Accts. & leave immediately for Marsovan. Am sorry to go ~~there~~ rather weary & poorly prepared for my duties. but shall have there all my time for the School.

Very truly yours

I. F. Pettibone

Constantinople. Noau. 27/1867

Constantinople, June 25. 1867.

Rec'd July 15.

A " 30

Constantinople
Dec 9 1867—

Rev. N. G. Clark D.D—
Dear Brother—

I have been intending to give you my impressions concerning the schools in Marsovan having spent three months there during the summer— Bro Smith has written quite fully & sends his letter to me—

As he alludes to the establishment of a school in Broosa I send a few words with his letter—

I was confident Bro. Smith would be a good man for the school from the acquaintance I had previous to his assignment to Marsovan— My experience this summer only confirms my judgment— He is an earnest man a faithful teacher & a critical scholar— I do not believe there is a class of men in any school in America that would pass so good an examination in the chronological & historical portions of the New Testament as the first class in M again Bro Smith has a wrong impression with respect to Broosa movement. The Brethren there may have some idea of a training school for young men & of a Female boarding school but there has been no action of the Com. ad Interim on the subject. And will be none. I doubt whether our Mission will consent to the establishment of another seminary for either sex. Or rather I am quite confident the decision will be against any such step. There has been some groundless prejudice among the Native brethren in Broosa & Nicomedia fields against the School in Marsovan. I think it is passing away. I am sure the only thing necessary to remove it entirely is the plan proposed to send one or two of the Native Pastors from that region to attend an examination of the School. — Mr. Long arrived on Saturday. I have not met him yet.

Very truly yours

I. F. Pettibone

Constantinople, Dec. 9. 1867.

Rec'd. Jan. 7. 1868.

Ack'd Feby 1st

Const^tple
Feb. 14 1868

Rev. Dr. Clark -

Dear Brother.

Your letter to the Committee ad interim with reference to Mr. B. Parsons has just come to hand. The Committee will act upon it soon doubtless & write you. It would perhaps be well to leave all in statu quo until you hear - I write merely to say that our Annual Meeting is to commence May 7 - a little earlier than usual. Mr. Herrick will leave in April to spend some months with the Theo. School in Marsovan - I received a business note from Mr. Nutting of Oorfa in which he speaks of the severance of his relations with the Board - He says he has no salary though he considers the engagement entered into 15 years ago has not terminated & that he has not been recalled.

Very truly yours

I. F. Pettibone

[illegible]

Feb. 14. 1868

Ans$^{d}$ March 14

Constantinople.
May 28, 1868.

Rev. Dr. Clark.
Sec. Etc. Etc.

Dear Bro.

I send a few explanations to accompany the Estimates of our Mission for 1869. also Special Apps. needed this year.

1. All these Estimates are made in Piastres as suggested by Mr. Ward, our Accounts having long been rendered in the same. Of these 110 are equal to one Pound sterling or 22 7/10 about one American Dollar.

2. We have kept the self supporting Policy in view. It has worked admirably under great difficulties the last year. Perhaps through ignorance we taxed Yozgat Church too much last year when we withdrew all aid. Mr. Farnsworth so thinks. but the Meeting thought to change now would have a bad influence in other places. so we continue G. in the self sustaining list. We have 21 churches. For 8 of these. Pera. Nicomedia. Baghchejuk. Ada Bazaar Broosa. Yozgat. Cesarea & Marsovan we ask no aid for 1869. For 3. Rodosto. Mooradchai & Sivas we ask

Wm. G. Schauffler

one half and for the 10 remaining 3/4 of the salary of Pastor or Preacher. You will observe there are several communities where there is no church yet, which support the burden of one half or more of the cost of their Preacher or Teacher.

3. Salaries. We ask an increase of salary for Mr. Herrick 2500 P. Mr. Schauffler do. & Mr Baldwin 1250 These are respectively $100 & $50. The same was asked last year but no change was made. Experience convinces the brethren that the advance is necessary & they think it better to be salary than to come every year & ask special appropriations as now Mr. Schauffler does & Mr. Herrick would had he remained here this summer.

For the same reasons Mr. Richardson asks an increase of 2500. Making it same as salary of Mr. Parsons at Nicomedia. He gave a statement in writing to the meeting which was convincing.

4. We ask an increase of £T to our sum for Printing. This is to cover cost of school books now preparing & very necessary. I think after two years we shall need less.

5. Philippopolis asks 15.000 to build a summer retreat in some village. The brethren there suffer from heat & fever in summer. The

Mission deem it Economy to expend this sum in furnishing a place where the brethren may go one or two months, for the prospect is, unless some such provision is made soon, one or both will be compelled to leave altogether.

6. Smyrna – You will perceive that no salary is asked for this station. The meeting Unanimously approved the letter sent by the Com. ad Interim concerning Mr. V. Lennep and they leave the Matter now with the Prud. Com. –

The Minutes of the meeting show their action on this subject. –

7. Bible House – We are negociating for a site for this. A very eligible one, but it costs nearly or quite twice the value previously estimated. This leaves a remainder insufficient to build as we wish. We hope to have other liberal donations but it has been suggested that the Societies to be accommodated with rooms in the building would give say 5 years advance rent & thus aid to secure its speedy erection. ~~& the~~ We hope to have good rooms for our use for very little rent when the House is finished & free from debt. We ask the usual sum be now pay, but for 5 years – & hope it will meet your

approval — as it did that of the Mission —

8. Special appropriations for 1868 —

We have been enabled to make provision for the Female Boarding School in Marsovan. The rent of the present places expires this summer. No other can be found. The owners refuse to rent but we understand recently will sell. All who know the premises are unanimous in approval of the plan to purchase & think it cheap. I know all the circumstances & should think we are much favored if we can secure the present building. Mr. Leonard can give you full information. The other items need little explanation. The cost of living at Eski Zagra is so increased by a long drouth & consequent scarcity that the appropriations for school are entirely insufficient —

We are sorry to see that the contributions to the Board are not so liberal as they should be but these are our wants — and less will compel reduction & loss in the good work.

Very truly yours

I. F. Pettibone —

for the Committee —

Estimates 186[illegible]

Rec'd June 18. '68

Constantinople
June 5 1868.

Rev. Dr. Clark,
Secy. etc. etc.
Dear Brother-

I sent you by the last post the following papers-

Reports of Sophia, Eski Zaghra- Philippopolis, Adrianople, Constple (Ar. Dep.), Nicomedia, Marsovan, Cesarea & Sivas Stations- Also report of the Pub. Department. the Tab. view for 1867- the Minutes of our 28th Annual Meeting, the Estimates for 1869- (& special for 1868 included) And the letter to the Missionary House.

By this Post I send Reports of Broosa, Smyrna, & Constple (Turk Dep.) Stations, and of the Schools at Marsovan-

There remains the report or paper on "Missionary labor for Single Women" by Mr. Washburn which is in the hands of the Copyist. - Mr. Andrus leaves to morrow with H. A. Schauffler- I intend to write Dr. Wood respecting Annual Meeting-

Very truly yours
J. F. Pettibone
Sec. W. Tu

Rec'd June 18.

June 5. 1868

Ack^d June 12.

Marsovan, Sept. 30, 1868.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother.

I wish to say a few words with reference to an Associate for Miss Fritcher in the Girls' Boarding School.

One ought to have been provided long ago, for the health of Miss F. has suffered from overwork. but I know that Miss F. would prefer to wait a year or more longer if by waiting she could secure an associate with whom she could work happily. Yesterday she received a letter from Miss Warner of Detroit saying she had received a proposition to come here & making inquiries respecting several matters. The letter did not make a favorable impression upon me. but I decided to say nothing of it for two reasons. First Matters may have gone so far as to make it impracticable to change Miss W's destination & if so it is better not to create prejudices which after all may prove to have no real ground And second A single brief letter is not sufficient data, if I may so say, to enable me to form a correct judgment respecting the character of the writer – However, last Evening the letter was the subject of conversation & I found that an unfavorable impression had been made on the minds of all the *station*. Miss Mst also, now here, is very decided in her opinion that Miss Warner is *not* *the one* for Marsovan – I need not specify the reasons but will say only that all feel the writer is very ignorant of Missionary affairs & in her letter has not revealed such a hearty desire to engage in Missionary labor as one would expect & wish – Mr. Tracy tells me he wrote you several weeks ago expressing the wish that the selection of an associate for Miss F. might be left to the teachers at Holyoke Seminary – If this is practicable I think the plan a good one – The teachers there know Miss F. thoroughly & can therefore form a good judgment respecting the kind of an associate she would wish – I infer you have not seen Miss. Warner – I hope you will do so before appointing her – I do not think Miss F. or the brethren & sisters here are difficult to please. They have all been delighted with the two sent to Harpoot - & with the other two, recently our guests on their way to Mardin. Seeing the impression this letter has made, I feel it my duty to tell you for your own information. Experience shows that Missionaries must work harmoniously - must have the love & confidence of one another to work efficiently ——

Br. Wheeler & his family have just left us - We have enjoyed the visit much - He has some traits one would not expect to see in a man who has been "ten years in Eden" but he is a worker - has a rich experience - & is doing a great work in the land - When we see his heart - we easily overlook the "sharp way of putting things" —

And here I must say that I can see no reason for the criticisms of his book which appeared in the Herald - I have read it - have enjoyed it - & found no criticisms of other mens measures which seemed to me unjust or unkind - I know this is the feeling of some of my associates in Constantinople.

I am happy to be here again laboring in the Theo. School. I can see, I think, a marked improvement in the spiritual life of the students. A recent difficulty has given us good opportunities to judge of the character of many of the young men & while we have been led to suspect the motives of one or two we have the stronger confidence that the most are faithful disciples of our Lord.

I forgot to say that Mrs. Leonard's judgment in reference to an associate for Miss F. would be very valuable.

Very truly yours,
A. F. Pettibone

Sept. 30. 1869.
Rec'd Nov. 5.
Ack'd Dec 16

Constantinople,
December 17, 1868.

Rev. Dr. Clark,
Sec. Etc. Etc.

Dear Brother,

It is three weeks since I returned from Marsovan where I spent three months giving instruction in the Theological School. Mr. Herrick, having been in Marsovan five months, went to accompany Mr. Livingston in a tour in his field. || "I was glad to find a marked improvement in the School during the past year. The religious meetings of the students showed a decided change for the better in the spiritual life of nearly all, and some whose piety we had questioned the year previous, seemed earnest in their Christian character.

n.p. We never have reason to complain of the students with reference to their want of diligence in study. We should be satisfied could we see their spiritual growth keeping pace with their intellectual improvement." ||

You are aware that in order to economize the labor of instruction, a class is organized only once in two years. 2d The School has been in operation four years, and the first class, of eight, was to graduate. It seemed to us ~~to~~ desirable that this class should be examined & licensed to preach the gospel by the Pastors & delegates of the churches, that, by the advice of the brethren in Marsovan, I rode to Yozgat to meet brethren Herrick & Farnsworth & consult with them upon the subject. I found they had been considering the same plan, and had already sent letters from Cesarea, recommending the organization of a "Union" similar to those of Harpoot & Bythynia. I telegraphed to Harpoot to secure the attendance & counsel of Pastor Mardiros, but he was unable to come. However, on Saturday, Nov. 7, we had the pleasure to welcome in Marsovan B. Harootune, the preacher from Sivas, Pastor Michael, from Tocat, & Pastor Serope, from Cesarea, with brethren H. S. Barnum and Bartlett and a delegate from the church in Gozgot.

"It had seemed desirable that B. Avedis, the teacher in our Theo. School should be ordained. The Marsovan field is large and the fact that there is no ordained preacher in it, except the missionaries, brings upon them a great deal of labor. It was decided, after examination, to ordain him as an Evangelist.

n. 3. The public exercises connected with the ordination were on the Sabbath and were an occasion of much interest.

"On Monday & Tuesday the "Central Evangelical Union" was organized with a constitution quite similar to that of the Harpoot Organization. Pastor Serope was made its President & Pastor Michael Secretary. Though small now, we hope that in two years three or four new churches will be added to the five now embraced in its field. ¶ "We saw at once good fruit from the Union. Its members were drawn more closely together in the discussions that took place; there was harmony of action, and all felt more deeply that the aim of Missionaries - Pastors & churches is one, and that it is only by cordial cooperation that the work of Evangelization can be carried prosperously forward.//

Advice was sought & given in reference to the settlement of Pastors in Yozgat and Marsovan. - Probably the annual meetgs of this body will be held once in two years at Marsovan to attend the exercises of the graduating classes, & other years in other places, I anticipate from them great good to the churches.

//"On Tuesday the pupils of the girls' Boarding School were examined - Five completed their course of study, and received diplomas. Miss Fritcher is an earnest, self-denying teacher and her pupils have profited by their advantages.

The exercises were very interesting; the recitations & compositions showed thorough training; and all exhibited a warm attachment to their teachers.

"On Wednesday & Thursday the students of the Theological School sustained a public examination in the chapel. Some of the Turkish Authorities were present during the recitation in Astronomy, which for their sake was in the Turkish language. The Pastors & preachers were particularly gratified with the thorough character of the instruction, and I was the more pleased because the impression has prevailed to some extent among our Native Protestants that the Marsivan is a school of a lower grade than the Bebek Seminary. I wished that all of our preachers from the Bithynia field could be present. Friday morning was devoted to the declamations & compositions of the graduating class. In the afternoon, seven were examined by the Union, & five were licensed to preach the gospel.

With reference to two, who have taken a partial course, (one of the two blind) the Union preferred that they go out to labor as others have done, sent by the missionaries, & not licensed by any Ecclesiastical body. // In this I think the Union were not wise. but should have licensed them [illegible] of a year's trial, it should seem best not to renew the licensure, they could then decline to renew it.

I was glad brother Bartlett was with us. He is a good man - earnest, practical teachable, willing to learn Missionary policy from a woman if she is acquainted with a good one, as Miss West is. Besides he succeeded in carrying back three good men into his field, two of whom would not have gone, even with the advice of Brother Smith & Myself, had not Mr. B. been with us to aid in plans & measures. It is strange, that a Missionary brother who has been criticised so severely as has Br. Farnsworth for paying high salaries, should now be troubled to get men into his field, but so it was. The decided course Br. F. has been compelled to take since his return in reference to this matter has alienated some of his helpers, but I think the critical point has been passed. Two Missionaries are better than one anywhere, & three better than two. -

(All the Students are now scattered in various directions for a winter's labor)

May it be fruitful toil - blessed of the Master - I have good expectations that the fifteen or sixteen of the class to graduate in 1870 will be superior men." // We now seek the material for a new class to commence their studies in the spring.

I am preaching now in Armenian at Yeni Capoo. Pastor Porsegh in the mean time seeking a suitable location for a Colony in America. I hope few will be drawn into a scheme which necessarily involves loss of property, suffering & disastrous failure.

We had a Station meeting to discuss the "High School". The sub committee Baldwin. Schauffler & Herrick reported their decision that in the present circumstances no missionary can devote time to the scheme, The decision was pronounced wise but the discussion became general & took up the question on its merits. It was moved that the Committee, appointed at the Annual Meeting, draw up a plan for the School - (Messrs Riggs. Bliss & myself) - This was adopted four to two, the nays being Mr. Schauffler & myself - So Mr. S. the warmest advocate of the plan in Annual Meeting is now convinced that on the whole the step is not wise. It is by no means a one-sided question. There are some strong reasons for the school - One is the access gained to the better class of Armenians in this city. It is a fact that the gospel in this city has made but little impression & that has been on the floating population rather than on the residents - Yet I feel that labor & money even here are better bestowed in direct missionary channels than through High Schools.

We have since received the Apps for 1869 and see that the "High School" got lost - I think the Mission will not complain.

Miss West left us yesterday by the steamer "Hecla" for Liverpool. By advice of Dr. Pratt she will spend some weeks in a Water-cure Establishment near London. You will be sorry to learn that her health is very poor. She seems much prostrated & kept her bed most of the time while here. A letter addressed to Mr. Jones Y. M. C. A. Soc. will find her. I am aware there is little in this letter of public interest but I send it for your own information

very truly yours
I. F. Pettibone

M.

Dec. 7, 68 Ans Jan. 16/69

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Constantinople -
Feb. 26. 1869 -

Rev. N. G. Clark D.D.
Sect. Etc. Etc.
Dear Brother.

I have been so busy with Marsovan affairs that until now I have been unable to report concerning a visit to Smyrna made last month.

The Committee ad Interim requested Mr. Parsons & myself to make such a visit & arrange for the prosecution of the work until our Annual Meeting. We went determined to have no controversy with any one - to avoid, so far as possible, any conversation on the causes leading to Dr. V. L's dismission but to visit the points where laborers are employed, see what encouragement they have & be prepared to report to the Annual Meeting - I will briefly state results -

Smyrna - Rev. Hagop Hompartsoomian Pastor of the small church in Aidin is the Preacher in S. at present. Mr. V. Lennep

Rec'd 7 68 Ans Jan. 16/69

believing a change desirable brought Pastor H. from Aidin last Summer intending to send to A. Mr. Hagopos Ghiraghosian who for several months had supplied Smyrna - For some reason the latter did not go to A -

I think P. Hagop is a good man - He seemed to me _prudent_. to be avoiding any entanglement in the troubles which have rent the Church in S. but his congregation is small, 15-20, & the watchmakers (one party of the two in the divided church) do not attend service.

I found a school taught by a young Armenian woman from Tocat. It did not seem to me prosperous but as the rent of the school room was paid until August I continue it, having placed it under the supervision of Pastor H. & requested him to visit the school often & make it an instrument to gain access to families.

_Magnesia_ - Here we found _Hagop_ G. who was to go to Aidin. Mr. V. L. sent him to labor six months. The time expires in March - There was little encouragement there & the Com. ad Int. after our return directed me to say to him that we should continue him in service no longer after the expiration of the six months.

*Thiatyra*. (Ak Hissar) - We were unable to visit this place some 30 miles from Magnesia, on account of the streams swollen with recent rains. Daniel. formerly at Adrianople is preaching there - We aid the church to the amount of 3¾ T. Liras per month. A Greek is also employed as teacher, but Mr. V. Lennep's design was to send the latter to Koola a Greek town further East. I hear that Mr. Richardson may visit Thiatyra - in his tour, & if possible I shall communicate with him. Otherwise I may go again to S. in April so as to visit T. before the Annual Meeting -

*Aidin*. Here we found a few members of the small church, no preacher, their *Pastor* H. being, as they said, contrary to their wills sent to Smyrna. They wish him to come back. Speak of him with great affection - On conversing with P. H. in Smyrna I find he loves the flock but the unhealthiness of the place & the long sickness of members of his family would lead him to hesitate about returning.

My impressions are that we should make arrangements to prosecute the work in the Smyrna field *vigorously*. There is much encouragement to labor among the Turkish speaking Greeks. & this is one reason why a proposition that Mr. Edward Riggs go to Smyrna Station has impressed me favorably. He knows partially both the Greek & the Turkish. I hope our Annual Meeting will be able to designate two men for that field. If Dwight returns as I understand now he will, it seems to me Smyrna is to be supplied before a third man go to Sivas —

From correspondence I infer Dr. V. Sennep will go to America. I hope he will. I thought he might secure aid from some society or individuals & try an independent work, but could he secure the material aid, he seems to me too feeble physically to undertake it.

I have your letter of Jan 16. The following is an extract "You will not have any trouble from ordaining B. Andis as an Evangelist with you? *It puts him* practically *on the same standing as you missionaries*. Will he not therefore expect to have an equal voice in all affairs relating to the general work, financial as well as other? Some may be necessary." —

I do not understand the portions underscored. B. Avedis was ordained - because 1. He could thus celebrate marriages, administer the Lord's Supper - obviating the necessity of the Missionaries doing all this in a large field. 2. It was thought advisable as it would give him more influence in the Theo. School in which for 8 mos. of the year he labors - He was not ordained as a _Pastor_ because he has no church. As an Evangelist he has not so many privileges as a Pastor, & is _by no means_ _nor does he expect_ to be on a footing with the Missionaries in _their_ meetings &c - has _nothing_ to do with Mission policy or money -

Mr. Ball with his family & Miss Reynolds are here on their way to America.

Mr. B. is quite lame & feeble -

Very truly yours,

J. F. Pettibone

Constantinople Feb. 26. 1869.

Rec'd. March 24.

Ans'd – 30

Constantinople.
March 5, 1869.

Rev. N. G. Clark, D.D.
Sec. Etc. Etc.

Dear Brother,

I have received your letter of Jan. 27, to the W. T. M. with the "Questions bearing upon Education", also your favor of Feb. 2. addressed to the Constple Station, together with a copy of Mr. Washburn's letter to yourself under date Feb. 1, 1869.

In our Station meeting yesterday the question of the establishment of a boarding School for girls was discussed, And while the opinions of the majority were favorable to an experiment, it was decided unanimously that nothing could be undertaken before Autumn, And therefore the ladies who may be connected with the School should not come before that time.

As one of our number is absent, Mr. H. A. Schauffler, a full discussion of the question is postponed until his return.

Mr. Ball is here with his family. He is in poor health. has a very bad cough. With Miss Reynolds they hope to sail for Liverpool next week in the "Marathon".

Very truly yours,

I. F. Pettibone

Sec. Comple

Constantinople, Mar. 5 1869

Rec'd March 30.

Ans " "

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Constantinople.
March 25, 1869.

Rev. N. G. Clark -
Sect. Etc -

Dear Brother.

I wrote you the 5th inst to say in behalf of the Station that after a discussion of the question of a Girls' Boarding School in C. it was decided unanimously that if the School be undertaken the Ladies should delay their coming until Autumn, & the discussion of the subject was deferred to await the return of Mr. H. A. Schauffler.

Another meeting has been held, Mr. S. being present, & I am instructed to communicate the vote upon the question whether the School as proposed is desirable - Mr. E. E. Bliss & Mr. Herrick are in favor of the plan. Mr. Riggs is willing it should be tried, has however but little hope of good from it. Dr. Pratt would favor a self supporting day School - not a boarding school - And Mr. Schauffler, Mr. Baldwin & myself do not approve of the plan. It is understood that individuals are free to write their opinions. Probably Mr. Bliss or Mr. Herrick will present their views. I shall write a private letter to Dr. Wood in reference to the Geni Capoo Church & will give him a resumé of the arguments on the subject of the school, requesting him to send the letter to you.

Very truly yours &c.
I. F. Pettibone,
Secy. Consp. Station.

Constantinople, March 25. 1869.
Recd Apr. 19.
ack May 11

Constantinople.
May 28, 1869.

Rev. N. G. Clark D.D.
Dear Brother

To-days Post carries you an earnest invitation from our Mission to make us a visit. I know the brethren of the Central & especially of the Eastern Mission would be delighted to welcome you among them.

This plan has occurred to me. You would not wish to come to the East & not make a short visit to the Syrian Mission. & once so near you would wish to spend a few days to see Jerusalem & a few other places in Palestine.

The month of February is suitable for that visit. March for Central. April for Eastern & last of May will bring you here. This would enable you to see in four or four & one half months all these missions. attend their annual meetings & pass most of their stations.

I am to visit the Central mission

as delegate next year. If it could be that you would come I should be very happy to accompany you from the Central to the Eastern Mission & thence here. I have not had time to study details, but have spoken of the plan to some of the brethren & it impresses them as a practicable one. I suggest it now as on the reception of this letter you will wish to consider the question of a visit. We have had a good meeting. Shall send some of its documents to-day.

Hoping you will find it best to come & make a good visit. I am very truly yours

I. F. Pettibone

Constantinople, May 28. 1869.
Rec'd June 16
ach
26

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Const'ple, May 28, 1869

Rev. N. G. Clark D.D.

Sec. &c. &c.

Dear Brother

Our Annual Meeting has just closed. I send herewith Reports of Marsovan, Cesarea, Const'ple, Nicomedia, Broosa & Eski Zaghra Sta's - also of Mars. School. The Minutes, Estimates & other remaining documents I will forward by Next Post -

We have decided Not to separate Bulg. Sta's this year - (At their request) - & to supply Smyrna from Nicomedia & Const'ple for this year - We ask or suggest, 1 That Bro Greene go to Marsovan (We first to correspond with Marsovan) 2 recommend that Mr. Hitchcock remain here, 3 call two men in view of Smyrna one to take place of some experienced man to go to S. with the other - & 4 ask men for Cesarea & Bulg -

Mr. Riggs goes to Sivas - Work in Const'ple divided - Tras. Pub. & Missionary Departments. Estimates & accounts to be kept distinct.

We expect Messrs. Barnum & Hitchcock next week — We have yet no decision of the Turkish authorities on chapel difficulty — The Mission are unanimous in approving the position taken here —

Very truly yours

I. F. Pettibone

Sec. W. T. M.

Constantinople, May 28.'69.

Rec'd June 16.

Ack — 26

Constple June 1 1869

N. G. Clark D.D.
Sec. etc. etc.

Dear Bro.

By the last Post I sent reports of Sivas. Marsovan Cesarea. Constple. Nicomedia. Broosa & E. Zagora Sta. & of Marso. School -

To-day I send the Minutes of our Annual Meeting - the Estimates for 1870 - the Tabular View for 1868 & reports of Smyrna - Philippopolis & Samokov. Stations.

Please note the Special Apps asked for 1869 & inform me as soon as practicable whether they can be granted - if not whether they will be granted next year as suggested -

You will be glad to know the Chapel at Y. Kapoo is to be restored to us. Decision came last evening. No hint was made by the government that our title is not perfect. I am confident such titles, so far as the government is concerned, are just as good as similar ones in New York - The fact that

Constantinople, May 28, '69.

the death of the person, in whose name the property is held, without heirs, would take the property to the Mosques. ("Vacoof" property) makes embarrassment & expense. I am glad this title was perfect, as much else was involved in the decision now given in our favor.

We have your letter of May 11th

Very truly yours.

I. P. Pettibone

Sec. W. Z. M.

Constantinople, June 1. 1869.
Rec'd June 21
Ack'd June 23d
C G

Constple June 14 1869

Rev. N. G. Clark D.D.
Sec — &c.

Dear Bro.

I send herewith a copy of the minutes of the Convention at Philippopolis also of Report of Pub. Dept. — This makes the whole of the Documents of our Annual Meeting —

By clerical error in Broosa Estimates the following item was omitted

"For colportage Marsovan Students 3.000 Pias."

Please insert & oblige —

Mr. Hitchcock has been located at Constple —

The chapel at Geni Capoo has not actually been delivered to us but will be doubtless to day or tomorrow —

Yrs I. F. Pettibone

Constantinople, June 14. 1869.

Constantinople, June 14/69.

Rec'd July 6.

Ackd — Aug 14

Estimates } 1870
Broosa }

Con^tple. Oct. 22, 1869.

Rev. Dr. Clark—

Dear Brother—

I have received the following letters since our Annual Meeting. Yours of May 11— June 26— June 28— July 20— Aug. 13— Sep. 22, 23 & 28— I was glad to hear of your decision to come out in the Spring & anticipate much pleasure in my visit with you to Beyroot & the Central Mission.—

Some correspondence will be necessary to secure such an arrangement of meetings as to accomplish the most possible in a limited time. I therefore write to day to tell you of plans broached here & elsewhere. — Personally I should like to spend a week or ten days in a hasty visit to Cairo & Jerusalem— I should not think of giving much more time to such a visit & hold this plan in subjection to any other which duty may suggest when the time shall arrive. — Dr. Jessup in a letter to Mr. Washburn proposes a conference of Missionaries & asks if it is feasible & where is the most suitable place— In a note from Mr. H. N.

Barnum, received yesterday, I learn Dr. J. has proposed the plan to the E. T. M. & suggests the coming spring & Beyroot as time & place – The Stations of E. T. M. are to vote upon the plan & if deemed best will send Mr. Barnum as delegate. Our Committee has not acted upon the question but I will bring it up at our first meeting. My impression is such a Conference would be very useful, anywhere, more so in Beyroot than here because it would bring all the Syrian & Egyptian Missionaries together – And while there has been general intercourse & consequently is a general agreement in Missionary policy in our Northern Missions, we have had very little intercourse with the missions in Syria & Egypt. ——

The meeting of the E. T. M. is, I think, to be in Bitlis & I understand you will not be able to visit that mission – The meeting of our Mission is usually held in May say, commencing from the 7th to the 20th. It might be a little earlier or later if desired. It will require a little more than four weeks to go from Beyroot to the meeting

of the Central Mission & reach Conttple-
say five weeks. Now the Annual Meeting of the Syrian Mission & the Conference, if one at Beyroot be held, should close by March 25 or 30 – I presume Dr. Jessup has communicated with you – I hope you will arrange early so that the programme may be understood in season by all concerned – You speak of a delegation. Would it not be well for that delegation to attend the meeting at B. also that of the C. T. M. It seems to me the experience then gained would be of great value to aid in the solution of difficulties here –

As to provision for the journey – you have had experience in journeying – but have a good suit of rain clothes – Let the rubber coat be ample so that the skirts will come low & cover all your saddle &c –

You speak of another communication from Mr. Minasian – As you will probably soon see him I feel it duty to say a few words concerning him. My intercourse with him has been uniformly of a pleasant, gentlemanly character.

Personally I have nothing against him. He has said & written things in reference to some of my older brethren which were hard to bear. I allow much to his want of a thorough knowledge of the English, & something to his Oriental birth & education. I think he supposes himself not appreciated by the missionaries - not considered by them on an equality. He has so often said "I am just as good as you - your ~~eq~~ equal, I am an American Citizen &c" - He felt most keenly the fact he was not invited to attend our Annual Meetings. How could we invite him & not the Pastors who thoroughly know English? to have done so would convey the impression that American citizenship is the reason for the distinction. You will find him affable - but not logical! & he is not an exception among his confreres who have the reputation of possessing strong wills. What as a grace we would call perseverance, when not thoroughly sanctified we term obstinacy. I think too his self-esteem is marked 10 in a correct Phrenological chart —

—— The Misses Beach & Griswold here well. Miss G. will go on via Samsoon. Bartlett to meet her. Coming of Barrows so doubtful we decide it best. Very truly yours I. G. Pettibone

Constantinople, Oct. 22/67
Rec'd Nov. 13
Ans

Constantinople,
Dec. 20, 1869.

Rev. Dr. Clark -
Sec. &c. etc.

Dear Brother

I am hoping to hear soon in reference to your plans for visiting the East. I get no news yet from Beirut & do not know what is the decision in regard to a conference there -

Delegates are gathering for a Council here in Bulga Church matters. The appearances are that, though an ex parte meeting, it will have such numbers & men as to give weight to its decisions -

I write now to ask the Prud. Com. to authorize the C. ad Int. to dispose of the Building in Marsovan long occupied as a chapel & missionary dwelling.

That Building was purchased

Mainly with funds from our "Hamlin Chapel Building Fund" & in accordance with custom was deeded to a Native to hold for the American Board. The App$^{n}$ of last year has enabled the brethren to erect a New Chapel & now the Marsovan Station wish permission to use the former building for the Theo. School. or, if deemed best, to sell it & use the proceeds to erect a more suitable building. The Com. ad Int. have given permission to use the building for the School but do not feel authorized to sell without the approval of the Pru. Committee.

The Com. ad Int. would approve of the sale as proposed on condition the Board shall not be asked to make an additional App$^{n}$ to secure new premises. As some persons in America who are not patrons of the Board have given encouragement to hope they will give some $3000 toward the erection of a good

Building we ask you to authorize the sale of the old premises & the use of the proceeds as proposed — if it shall be deemed advisable —

Very truly yours

S. F. Pettibone

Sec. C. ad. bd.

Constantinople Dec. 20. 1869.

Rec'd Jan. 12. 1870.

Building at Marsovan.

P. C. ans'd Jan. 19.

Constantinople
Dec. 27 1869 —

Rev. N. G. Clark —
Sec. Etc —

Dear Brother,

The last Post brought your favor of Nov. 22. A letter from Dr. Jessup under date of Dec. 7 informs me that the Convention at Beyroot is _to be_ & to commence on the 22d of March. If you do not leave Boston before Feb. 1 you can have but little time for a visit to Egypt & Jerusalem as you could hardly expect to reach Cairo until March. leaving 3 weeks to visit & arrive at Beyroot. I wish a little more time & am working hard to secure it. If I can succeed & find that some one will be in Cairo to accompany you via J. to B. I may go _Earlier_. but if not shall meet you. I hope this will reach you in time to enable you to leave a little earlier –

The Council here is now in session – Hope good results –

Very truly yours

I. F. Pettibone

Rev. I. F. Pettibone

Constantinople Dec. 27, 1869.

Rec'd Jan. 20.

Ack'd Feb. 1,

Constple, Jan. 27 1870 —

Rev. Dr. Clark.

Sec etc —

Dear Bro.

I have your letter of Jan. 2. Am _very_ sorry you are compelled to give up the plan of interior travel, sorry for the work's sake, for the sake of the many brethren who will be disappointed & also sorry for _your_ sake. The brethren here interpret your letter as forbidding the expectation that you could travel from the C. T. M. to _Cesarea_ whence to Samsoon & Constple. Our meeting has been appointed at Cesarea, but as a journey from C. T. M. to _Cesarea_ would be as hard as any portion of the route formerly proposed I shall write by the Next Post to all the stations that _probably_ the meeting will come _here_, but the decision will be made when we receive your reply to this which we shall expect by _March 20_. I send the telegram to Erzroom for Mr. Labaree. All well.

Very truly Yours &c

I. G. Pettibone Sec. W. Tur. Mis.

Rev. I. G. Pettibone

Constantinople Jan. 27/71

Rec'd Feb. 22.

Write Ansd. Feb. 23.

Constantinople,
May 13, 1870

Rev S. B. Treat
Sec. &c &c

Dear Sir

I have just returned from Antioch where I had the pleasure for the first time to attend the Annual Meeting of the C. T. Mission. The Meeting was entirely harmonious & pleasant. The Sec. Mr. Trowbridge gave me to bring here and forward the following documents being only a portion, the remainder to be sent subsequently by himself—

Reports of Aleppo, Adana, Antioch, Aintab & Marash Stations. of the F. B. School at Aintab— of the Treasurer, & of the delegates to the Ev. Union, Also Letter to M. Howe Copy of Minutes of the meeting & of the Estimates of the mission for 1871— in all Eleven papers.

Mr. Powers came here with me to attend our Annual Meeting.

Very truly yours
I. F. Pettibone

Constantinople, May 13. 70.

Rec'd June 1.

a

C

Constantinople, May 23. 70.

Constantinople,
May 23. 1870.

Rev. S. B. Treat
&c. Etc. Etc.

Dear Sir,

Our Annual Meeting has been in session nearly one week. There is general regret that Dr. Clark was unable to make us a visit this Spring. Under the topic "Supply of the field", the condition of the work in Constantinople and Smyrna stations and the course to be pursued have been thoroughly and kindly discussed. It is impossible now to say what will be the result. The whole subject has been referred to the Com. on Plans and Measures.

I now write at the request of several members of the meeting. Rev. L. Dickerman was a guest in one of our families when the meeting commenced and was invited to sit as Corresponding Member. He is an occasional correspondent of the Congregationalist and a regular one of the Advertiser. He has taken very full notes of the discussion and of the papers presented to the Meeting. We have in conversation expressed to him our feelings that letters &c. read are private and that their contents are not to be communicated to the press. We have said also that while no Missionary here objects to the Christian public knowing all the difficulties of the work yet we should deprecate the publication of a report that would give an incorrect impression. It would be difficult for any one not acquainted with the whole internal history of the Mission to attend a half dozen sessions of our Annual Meeting and gather from its proceedings materials sufficient to enable him to give a correct view of affairs. I have therefore been requested by members of the Missionary Com. and others to ask you, if you think it well, to suggest to the editors of the Congregationalist to show you any correspondence from Mr. D. concerning the mission previous to its publication that you make corrections if you see occasion so to do.

We regret that Mr. Leonard was unable to leave America in time to be present at our meeting. Mrs. Tracy of Marsovan is in very poor health and I fear that even if her life be spared she will be obliged to leave the work.

Please regard this letter as private.

Very truly yours.
J. H. Pettibone

P.S. My impression is that Mr. D. would send letters relating to the missionary work only to the Congregationalist. He may send also to the Advertiser

Constantinople May 23,

Rec'd June 16.

a

Constantinople,
June 3, 1870.

N. G. Clark D.D.
Sec. Etc —

Dear Sir —

Our Annual Meeting closed May 31 — With this I send the following documents —

1 — Minutes of the Meeting.
2 — Report Com. of Publication.
3 Reports of following Stations —
Smyrna — Broosa — Nicomedia — Sivas Marsovan — Cesarea — E. Zaghra — Philippopolis & Samokov
4 — Rep. Miss. Schools Marsovan —
5 Letter to Mission House — &
6 Letter to Am. Tr. Society —

Remaining documents will go next week —

Very truly yours
I. F. Pettibone
Sec. W. T. M.

Constantinople, June 3.

Rec'd June 27.

a

Constantinople,
June 6, 1871

Rev. N. G. Clark D.D.
Sec. &c –

Dear Bro.

I sent last week the larger part of the documents of our Annual Meeting – Enclosed please find the following –

1 Tab. View of W. T. M. for 1869 –
2 Estimates of " " 1871
3 " " Proposed Eur. T. M. "
4 Paper on Status Prot. Community.
5 Paper of Dr. Pratt sub. to convention Aug 1867.

There remains the report of C'nople Station –

Very truly yours
I. F. Pettibone
Sec. W. T. M.

Constantinople, June 6, 1870.
Rec'd June 28.

Constantinople, June 6, 1870.

Constantinople
Ag 4 1870 —

Rev. N. G. Clark D.D.
Sec. &c. —
Dear Bro.

The Com. ad Int. have voted to day to approve of Mr. H. A. Schauffler's going to America with his family without waiting to hear from the Pru. Committee. A consultation of Physicians has resulted in this step. They say Mr. S. must not go to Philippopolis or any where else in that region, And that his children need a voyage for their recovery. One of them is very feeble with a "disease affecting the organs of nutrition" — Will you have the kindness to inform me at once in reference to the prospects of the young ladies' coming to Cple to commence the work among the women. The fact & time of their coming would influence our decision in regard to renting a house. — Mr. Schauffler hopes to go with Mr. Shedds Party (now here) in the "Malta".

Very truly yours
I. F. Pettibone

Constantinople, Aug. 4.

Rec'd Aug. 24.

a — 76

Constantinople.
Oct. 11, 1870

Rev. N. G. Clark D.D.
Sec. Etc. Etc.

Dear Brother.

Your letters of Aug. 9 & 26 have been received. I was disappointed not to meet you in Alexandria as I hoped but trust your visit to the western world was more than a compensation for your intended trip here. I had a pleasant tour and was here in season for our Annual meeting coming with Mr. Powers from the meeting of the C. T. M. at Antioch. That meeting was very pleasant. entirely harmonious. I was sorry not to be able to visit Marash & Aintab. I now write to say a few words concerning a suggestion in one of your letters to the Missionaries to speak briefly of our Annual Meeting. The suggestion was that the Treas. Department here seemed to require too much Missionary time & you queried whether it were not practicable for me to itinerate, & do the work, to some extent, of a Pauline Missionary.

I think you are not aware of the part I have in our division of labor. indeed the reports of the Board show it, for the Statistics of the Publishing Department have been accompanied with a statement that the work has been done under the Superintendence of Rev. E. R. Bliss.

The work of Mr. Bliss is the Avedaper. & he has no connection with the Press otherwise than as a member of the Pub. Committee. All the Printing in the Armenian & the Armeno-Turkish languages for three years has been under my care. All the proof sheets have been read by myself. The Bulgarian translating work & printing have occupied all the time of Dr. Riggs save what he gives to revision of Ar. Turkish Bible with Dr. Pratt. I think my Printing & Publication work takes a full two thirds if not three fourths of my time. In the Treasury Department I keep the Books i.e. I take the Ledger & do the Posting & rendering of Accounts & have a general supervision of all. My own impression is, it will now be thought best for this relation to continue, for two reasons. 1st One man can not well do this work. It is too much. I know this by experience. I did it all & some more in the year 1866 when Mr. Isaac Bliss was in America, but no man with a family could safely do it long. To mention two items - Our Purchasing business is becoming year by year more extensive, & this & the receipt & forwarding of goods takes much time & care - then the P. office is a great burden of care. Our Postage bill has been 35,000 to 40,000 Piastres per year - all the mails of four Missions come & go through this office. besides we mail weekly a thousand newspapers (the Avedaper) - I think none who know me would call me slow or idle & experience shows me one man can not do the work connected with the Treasury - 2d - The Pub. Dept. calls me to be here much of my time - I can take the Ledger & general supervision & the work is accomplished in a more economical way than would otherwise be feasible - When it was decided that I go to New York, notwithstanding Mr. I. G. Bliss volunteered to do all he could in P. O. Dep. &c to aid Mr. Dwight, it was decided that we must get another man to give his whole time to the work. I will say no more on this head only wishing you to know the facts & assuring you I am ready for any work the mission may appoint me to do— The work of Electro typing the New Bible & the Buildg of a New Bible House will be a considerable draft on my time for two years.——

Now for our Annual Meeting. I & all were very sorry you were not with us. Some expressions in the report of the Missionary Committee seemed inexact & were criticised & changed. This led to a full discussion of some measures of the committee. The Meeting felt that the Com. made a mistake in not accepting heartily the decision & recommendation of the council of last winter to Unite the church in Hasbeya. Some went so far as to censure the Com. ad Interim for not taking the matter into their own hands & directing the Committee (Missionary) to work in that direction. But still a majority of the meeting would gladly have reappointed that Missionary Committee, though they censured that one step. However the Com. considering the criticisms as expressing a want of full confidence declined reelection. While many felt that those brethren would be more happy & have brighter prospects of usefulness in other fields yet they would not have voted to transfer them to other stations, at least only Mr. Herrick whose transfer to Marsovan had long been considered desirable. Br. Schaffer requested to be transferred to Bulg. field & Mr. Baldwin to Smyrna. — Now Br. Tracy is here. The health of his wife is such I fear he will not be able to remove here this autumn. If Providentially he should be detained here we should be glad of his labor. He is a good man — Pastor Mordiros has just arrived from Harpoot. Have not seen him. We handed over the matter of the Ovaja church to the Bythinia Union. They thanked us, appointed a Committee at their Ann. Meeting Pastors Alexander & Past. Abraham of Baghchejik (formerly of Rodosto), to visit C. & see what could be done. The Com. propose to us as a sine qua non to success to give the Ovaja church building (an old House), to the Union to be held for the church. We voted to give them the use & control of it for a year & to renew it so long as the Union decide it best, but for various reasons decline now to make over the property to a church that may die & then the house be of no use to the work in any way. — I hope for good from Pastor

Mordiros' coming. Had we known in time that I should not go to New York we might have deemed it best to discourage his coming. As it is we consider it providential that he has come. There is some, *needed* suspicion & unkind feeling to be removed from the minds of our preachers & Pastors in this field before we shall work in harmony —

Vlanga & Pera churches have both joined the Union (Bythinian). Will it result in good? or will the discordant elements in these churches swamp the better portion of the Union as it previously existed. We *hope* for the best.

Miss Laura Bliss has removed to Scutari to labor among the women there. Her parents prefer to have her labor for a season without any appointment from the Board or any action of our Mission or Station. The result of the experiment will guide us in any future decision. The House occupied by Misses Schauffer & Hitchcock has been rented another year. It will make a good Home for the young Ladies to come if it is decided to make Scutari the place of their labors. Miss Bliss will be a great help to them in introducing them to their work. She has a good knowledge of the Armenian language & a fair start in the Turkish which she will pursue this winter.

I forgot to say that Broosa church called Pastor Stepan to be again their pastor - but he declined on the ground the call was not unanimous, though I understand he made as a condition also relief from a debt of some one thousand or twelve hundred dollars. Since then an old Bebek student of mine has returned from seven years residence at the Institution of Basle, has been called by the Broosa Church & has accepted the call - His name is Ghazaros - is a native of Rodosto. A good man but it remains to be seen whether he has force of character sufficient for the position.

Very truly yours,
I. F. Pettibone

Constantinople Oct. 11.
Rec'd ~~Oct~~ Nov. 2.

Ans ~17

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Constantinople
Dec. 20 1870—

Rev. N. G. Clark D.D.—

Dear Brother—

I received your welcome letter of Oct. 11 last week— I am sorry to have but a few minutes to write you by *this* Post but as you wish the earliest possible information, I write though less fully than I could wish—

There is to be a convention at Beyrout about March 20 or 22: the one which was to have been held last year. The meeting of the C. T. Mission is to be the 3d Wed. of April (19) at *Aintab*. H. N. Barnum writes me the E. T. M. Annual Meeting is to be *the last of May* at *Mardin*. Yesterday we had a meeting of the Com. ad interim, & voted to hold our Annual Meeting in *Caesarea* the time to be designated after correspondence with E. T. M.— I shall write H. N. B. (secretary) tomorrow & propose that they hold their meeting at *Harpoot* by say *May 15*. & their our Meeting would come say about June 10 — And the meeting of the Eas-Turk. Mission would be in July at a time to accommodate you — —

I am very glad you are coming; but regret that I can not hope to have the pleasure to accompany you. To day we broke ground for the Bible House, & its erection will be a load of care for one year for me. This seems a necessity — & I yield to the judgment of the Brethren —

Now about your good wife's accompanying you. If I had one I should love dearly to have her go with me but my judgment is you will not find it practicable to take her further than the Central Mission. She will see enough of interior life then to come back to Constple with Mrs. Riggs who will accompany her husband when he goes as delegate to Aintab — & then return leaving Mr R. to go to Cesarea — possibly around with you ——

I think it will be impossible for me to attend our Annual Meeting this year as Mr. Riggs will be absent & the Electrotyping of the new Bible will come on me, all of it, until he returns — You will excuse this short letter. I think it contains all that is necessary for your guidance in your plans. I hope you will come early. See Egypt one week, Jerusalem two weeks, then Beyroot Meeting & around via Mardin to Harpoot Cesarea &c to this great wicked City where we shall welcome you warmly & hope to get a little time to be filled with your company.

Yours glad of your coming but a little sorry I must "abide by the stuff" —

I. F. Pettibone -

Constantinople, Dec. 20, 13

Rec'd Jan. 16, 1871.

Ack'd Feb. 6.

Constple Dec. 20. 1870

Rev. N. G. Clark D.D.
Sec. &c. &c.

Dear Sir,

Yesterday your letter of Nov. 19 was read in Committee & while we took no formal action, I was directed to say that we do not think it advisable to invite Rev. Mr. Armstrong to come to this mission. I have written you a private letter giving information of times & places of Annual Meetings. All rejoice in the hope of seeing you in the ensuing Spring.

Very truly yours,
I. F. Pettibone,
Sec. W. T. M.

Constantinople, Dec.

Rec'd Jan. 16. 1871

Ack'd Feb. 6.

Consple Dec. 20 1870 –

Rev. Dr. Clark –
Sec. &c. –

Two applications from Marsovan have come for the endorsement of our Com. ad Int.

1. Marsovan asks to be permitted to expend for Theo. Building, that portion of this years apps remaining unexpended Dec. 31 – The Com. approve of the thing, & feel it would be within their province to authorize the expenditure, only that the Sec. informed us, when we asked permission to sell the old chapel & use for the Sem. Buildg, we must ask no more. The brethren had pledges from wealthy, & most worthy men of sums to meet the extra expense & yet those sums have failed them. The sum saved from their appropriations is about 2000 – Will the Prud. Com. authorize its use for purpose mentioned?

2. Mr. Herrick asks $1000. (one thousand dollars) advanced rent – He can not get a comfortable dwelling in M. unless

to build or fit up some other house.
We are accustomed to advances for this
purpose. Mr. Herrick will give back
$100 annually for 10 years & then the house
is to be the property of the Board —
The Com. ad. Int. approve of this.

Please inform me at your
earliest convenience of your decision.

Very truly yours
I. F. Pettibone
Sec. W.T.M.

Rec'd Jan. 20. 1871.
ack Jan 25

Constple Dec. 27 1870.

Rev N. G. Clark D.D.
Sec — etc.
Dear Brother

When the Accounts of the Stations for the six Months ending June 30 1870 were received I had not received the list of Apps for the E. T. Mission for this year and I sent station charges to Mr. Ward as I recd. them. I have since obtained a copy of the Apps. I have now also Semi. Ann. Acct. of Mardin St. to Dec. 31. 1870. In the Acct. of that station for June 44.091 Piastres are charged as Expenses of building. In the Dec. Acct 55.909 P. are charged making just 100.000 P. I find no Appn for building in my list for 1870. In 1869 110.000 P. were App. & about 100.000 Expended but no mention is made of Apps in 1870. As Mr. Williams is very careful not to exceed limits assigned in incurring expenses I suppose there is some explanation of this. Will you please write me at once.

I wrote you in reply to questions about Annual Meeting &c. but will repeat lest that letter be lost. An. Meeting at Aintab April 19 in E. T. M. at Mardin say last of May. We have suggested to E. T. M. to appoint Meeting at Harpoot say May 12 & ours will be say June 10 at Cesarea. Your wife would find traveling from Aintab to Constple. via Harpoot rather hard, but she would not be a great incumbrance to you in point of rapidity of travel. Mrs Riggs purposes to visit Marash with Dr. Riggs & return here via Alexandretta from the Meeting at Aintab. while her Husband will perhaps to Cesarea—

Very truly yours
I. F. Pettibone.
Treas. E. T. M.

P.S. For journeying in interior provide large rubber coats that will hang over saddles & your feet. A good side saddle for Mrs. C— & a pair of saddle bags of leather to hold your rubber clothes. so that they may be always with your horse — A small pair for your wife if so made as not to interfere with her comfort in riding would be very useful. I. F. P.

Constantinople, Dec. 27, 70
Rec'd Jan. 21, 1871.
Ans. Feb. 21, Jan.
ackd Feb. 6.
saddles [illegible]
Smith to fasten Shawl on saddles

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Const^ple Jan. 3, 1871—

Rev. Dr. Clark.
Sec &c—

Dear Sir,

I received last week your favor of Nov 29. respecting the application of Miss Dwight, & yesterday your letter of Nov. 30 respecting Con. of missionary travelers. The latter will have consideration perhaps at our Annual Meeting when we hope to see you. With regard to Miss Dwight, the feeling is that the responsibility of making the selection of the Ladies to work in Const^ple, should rest with the friends in Boston. Most here knew Miss D. as a girl but have had no subsequent acquaintance with her. The general impression is that she is very taciturn, and reserved, & that so far as respects that, she would not be fitted for direct missionary labor. She might be a successful

Teacher. Her brother received a letter from her yesterday saying she has an application to teach in Olivet, Michigan, & awaits letters from you in order to reply. In view of what I have said above, some have expressed the opinion that if Miss D. has an opportunity to enter on work in O. she would have better prospects of usefulness there than here. but all are much pleased to see the sons & daughters of our old honored missionaries looking to the former field & would be happy to know that Miss D. is willing to come back to the East. We hope you will be guided wisely in your selection of those laborers who are to come to this city. It is a trying field & needs those who can work together well.

Very truly yours
I. F. Pettibone
Sec.

Constantinople, Jan. 3. 1876.
Rec'd Feb. 4.
Ack'd Feb. 6.

Constantinople, Jan. 17, 1871.

Cnttple Jan 17 1871.

Dear Dr. Clark—

I wrote you that the proposition about a Boarding House made by Mr. Schauffler would have consideration at Annual Meeting. I did not think it necessary to say *more*. Now some of our brethren fear *you* will be frightened by Mr. S. statements from bringing your good wife with you lest she be a burden! — There would be mourning should you so do— So I must say that *not one family* here would approve of a mission boarding house. In Madras is no missionary family & no Hotel. So there may be good reasons for an arrangement there, but *here*, there is *no sufficient reason*. Bring your wife *sure* & if you or she are burdensome you will know it & there are good Hotels— but please do not stay away or keep any one else away through fear of taxing friends here.

By request I write & subscribe myself

yours

I. F. Pettibone

Constantinople, Jan. 17. 71

Rec'd Feb. 15.

Ackd. Feb. 23.

Constple, Jan. 24. 1879.

N. G. Clark D.D.

Dear Brother

I have your favor of Dec. 27 — Dec. 19 we voted to have our Annual Meeting in Cesarea & I wrote to E. & C. Missions to secure arrangements accordingly & also wrote you. I have heard nothing from Cesarea or Harpoot yet. According to the plan proposed you would go from the C. to the E. T. Mission & you would not have so much land travel as to come here. — I infer Dr. Wood is coming with you. We had heard of it as probable from Henry A. Schauffler. As to my traveling with you, it would be very pleasant, but it now seems impossible. The workmen & machinery are now here for electrotyping the Bible. Mr. Riggs is our delegate to the C. Mission I can not be absent if he leave. Again the Bible House is going on & it will demand much time & study from me. I have given up the idea of going to Annual Meeting at Cesarea —

There will be enough to travel with you

We have all through the Country practical men accustomed to tours & they will pass you on from place to place with as much comfort as could be expected in such a country.

I hope my letter reached you — Dr. Wood may suggest articles necessary for your journey. He has had considerable experience in travel. But saddles. Bridles Rain Coats. leggings — & saddle bags would be better bought & brought with you.

We have decided that the City is the best place for the ~~female~~ School — Shall arrange to commence in Autumn.

Yours truly

I. F. Pettibone

Constantinople, Jan. 24, 1871.
Rec'd Feb. 18,
Ackd. Feb. 23.

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Con^tple July 3 1871.

Rev. S. B. Treat.
Sec. etc.
Dear Bro.

I send by this Post three packages, containing the Annual Reports of Caesarea, Broosa, Sivas, Nicomedia, Marsovan & Smyrna Stations. Also reports of Mission Schools, of Visitors of the Home, & the Report of the Pub. Department. The remainder of the documents, Minutes &c will go by the next Post —

Dr. Clark & wife with Drs Bliss & Riggs are absent to attend meeting of the Eur. T. Mission at Eski Zagra. All here well as usual.

Very truly yours
I. F. Pettibone
Sec. W. T. M.

Constantinople July 3. '71
[illegible]

Constantinople July 3. '71.
Rec'd July 25.
Ackd. Aug. 7

Constantinople
July 20, 1871—

Rev. I. R. Worcester
Acting Sec. &c

Dear Sir—

I enclose minutes of our Annual Meeting. Medical Reports & also Estimates for W. T. Mission for 1872. I gave Dr. Clark the letter to the Missionary Rooms & also reports of All the Stations. Of which that for Constple he will forward & return the others to me. I had already forwarded all but that of Constple before Dr. Clark returned from Bulgaria. All well here.

Very truly yours
I. F. Pettibone
Sec. W. T. M.

Constantinople July 3. 71.

Constantinople, July 20 1871.

Rec'd. Aug. 7.

Ack.d. Aug. 7

Const^ple Nov. 8, 1871

Rev. Dr. Clark
Sec. Etc.

Dear Brother.

The Committee ad Interim have just considered two questions submitted by Messrs. Greene & Baldwin -

1 Mr. Greene has received an application from the C. T. M. urging him to go to Marash to be connected with the Theo. School. The Com. unanimously decide to recommend him not to go to Marash because they are confident he could not endure that climate.

2 Manisa Station asks permission to use unexpended portion of appr^s for 1871 to repair the House purchased with your approval - The Com. ad Int. prefer they make application directly to the Prud. Committee, & I have written Manisa to that effect. I have not heard from the Missionary House that any appropriation has been made for the purchase - though I advanced

Constantinople July 20/1871.

the money as directed by you. It was some 650 Turkish Liras. They will about 200 men to complete the repairs. I have written about the purchase to Mr. Ward that he might act in accordance in making remittances.

The enclosed note from Dr. West was mislaid though I forwarded to you the same application made to the Com. Ad Int., with their approval added.

Cholera is still *fatal* in certain quarters. 270 deaths in the week ending Monday, but it is confined chiefly to the Jews.

Mr. Tracy is slowly recovering from a slow fever — is very feeble.

Warm Salutations to Mrs. C.

Very truly yours,

I. F. Pettibone

Constantinople, Nov. 8, 1871.
I.F.P.
Rec'd Dec. 8,
ans'd

Constantinople, Nov. 8, 1871.

the money in circulation [illegible]

try [illegible] the [illegible] they [illegible]

out [illegible] to [illegible] the [illegible].

I have written out the provisions to

Mr. Wood [illegible] act in

accordance [illegible]

The [illegible] at least two

included though [illegible]

the same appropriation made to the Com-

[illegible] with them [illegible]

[illegible] the [illegible]

[illegible] 270 deaths in the week ending [illegible]

[illegible] to the [illegible]

Mrs. Lucy [illegible]

[illegible]

[illegible]

[illegible]

Considerable [illegible]

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Washington Wed 16th May 1860.

Rev R. Anderson DD. }
Sec A.B.C.F.M. }

Dear Sir.

Referring to the conversation I had the pleasure of holding with you last week. I take the liberty of noting down the facts which had attracted my attention - for your use - and you will then be able to take an independent view of the field - which as it seems to me is very desirable, certainly in case of any future communication to the Mission on that general subject - I will give a view of the field first.

| Stations | Outstations Occupied | Unoccupied | |
|---|---|---|---|
| 1 Aintab. | 1 Birijik | None. | |
| | 2 Orool | | |
| | 3 Ehnesh | | |
| | 4 Besne | | |
| | 5 Boulanuk | | |
| 2 Marash. | " 6 Albistan | " Zeytoon | 10.000 |
| | 7 Yarpuz | Hajin | 20.000 |
| | | Geoksun | 1.000 |
| | | Bunduk | |
| | | Geben | 1.000 |
| | | Furnus | |
| | | Yenije Kala | |
| 3 Antioch | " 8 Kessab | " Yoghoun Olook | |
| | 9 Bitias | Jisr esh Shughr | |
| | 10 Habeebli | Beylan | |
| | 11 Kepse | (In Adana field) | |
| | 12 Ekiz Olook | | |
| | 13 Adana | Misis | |
| | 14 Tarsus | Sis & many villages. | |
| 4 Oorfa | " 15 Adyaman | " Germish | |
| | 16 Severek | | |
| 5 Aleppo | " 17 Jibbin | " Eybez | |
| | 18 Killis | | |

The Supply of Laborers. is somewhat thus - at the present time

| | | |
|---|---|---|
| From Aintab. | The Five first - licensed laborers. | 5 |
| | Four ready to be licensed now - | 4 |
| | Six who have been in service & school 2 years. | 6 |
| | From 6 to 10 in School - (average) | 8 |
| Marash. | Six now in labor & instruction | 6 |
| Antioch | Six " " " | 6 |
| Oorfa. | Three " " " | 3. |
| Aleppo (Killis) | Two " " " | 2 |
| | | 40 |

In looking at this array it will be remembered that alternates are necessary for those in the school as they spend their time in study - The point to be considered is that a permanent settlement has been made of some places & will be it is hoped of others -

Thus the first five occupy now - Aintab Adana, Marash Aleppo & Killis. - The four now licensed will supply (let us suppose) Oorfa - Adyaman Birijik & Bitias -

- Comparing the supply with the field - you find Aint with five places (one to be permanently supplied) & a large number of helpers - - Marash & Adana having the great unoccupied fields - and few helpers - Marash can furnish a good supply - and are not likely to draw from Aintab -

It is proper for me to say that Kessab rejected the offer o one of these four men from Aintab and prefer to wait for the instructio of one of their own number. he by the way one of the youn men disciplined when you were there for the English m ment or rather his unchristian conduct in it. Kes approved himself to us all for some years now.

- It is possible that one or two places in Giaour Dagh be worked from Aintab, but none of those in the list given. as Boulanuk is, though more regularly belonging to Marash.

- Another fact is that with the exception of the five licensed men - there are at present (were the last six months) employed out of the Aintab field - of Aintab Helpers two in Oorfa field - and two in Antioch field - and that is all -

You will notice the large population of the places in the Marash field. the figures denoting the number of souls of Armenians. and they are not overrated I am quite sure -

Alluding to the letter to the Mission, your 6th & 7th remarks coincide with our views in our Mission especially in respect to the local classes for theological instruction. As an individual I am glad to see so decided an expression as the 9th contains, as it appears to me vital to any proper working of our Mission for the future.

As to the 10th. theoretically I see no reason why a pastor should not be ordained over every church which can find one - and the fact of being in a Station should have no earing on the question so far as I can see - The precise time & way in which they shall assume all their responsibilities is a more delicate practical question. Some of ers have felt the desirableness of an advance in this direction & especially in some bond of union between our twelve churches - and Committees have twice been appointed to draft some plan for engaging them in a general & combined missionary work. but no progress has been -

made. I think it has been practically solved by the formation of the Marash Evangelization Society which undertakes to do according to its ability the work in its own field. When it has grown it can be made the nucleus of a general Association of the Churches for the work of the whole field Armenian Kurdish & Turkish.

Please excuse me for sending you these opinions. I was much interested in the letter & its views & could not forbear. The facts I am sure you will be glad of. and hope they will help you in forming an estimate of the real and actual work of our field as also of the prospective and future -

With many salutations to all at the Rooms

Yours very truly

Andrew T. Pratt

P. S. I enclose a letter with literal translation - from Killis. They proposed to send it and the Helper Herso wrote it. I forgot to take it to New York -

Yours truly

A. T. P.

Washington May 16. 1868

Rec'd May 21.

Keb.

Pr Miller to Aintab

Oxford (Oakland Co. Mich.) Sat. 11 Aug. '60

Rev. R. Anderson D. D.

Dear Sir.

We have now reached
e home of Mrs Pratts sister some 40
iles from Detroit where we hope to
remain till the time for the meeting
I think I am considerably stronger than
hen I first arrived - though once on
Sabbath is as much as I am able
speak without feeling it seriously -
I write for the purpose of consulting
you as to the expediency of going fur-
ther than here - I have friends at
Columbus Ohio - and Mr Whites
mother at Indianapolis is very
nxious to receive a visit.
do not know if it is best to expend the
money - I should probably visit at
ast four places on the way, perhaps
incinati. Dayton & Mansfield, Ohio
nd might do some good - The expense

as I should go alone, would be about
25 dollars - not more than 30 certa
-ly. I do not wish to spend the mon
unless you think it is best, and sh
most cheerfully acquiesce in your
judgement. meanwhile I wait your
reply -

- You will be interested to hear, if you
have not already, that the Aintab
people refused to send their ~~chil~~ gi
to Miss Proctor on the condition tha
if the School was located at Mar
the scholars should go there - an
also ~~that~~ they are moving to fu
nish, themselves, the needed acco
modation in the way of building
a thing which indicates what
course should be taken in respec-
to such buildings.

I am inclined to think that the g
school is as well in Aintab (buildi
being provided for us) and the you
men in Marash. I am satisfie

(ought to)
that one should be placed there -
I am very glad that Mr. Schneider
has gone to M. for a season -
I should like to know if you are
intending to send another man to our
mission. As Dr. Nutting does not go
Oorfa - either that place or Aleppo
still has one vacancy. We had thought
Goso would do well for Aleppo & be
more economical than a married
man in that expensive place - but
may go to Oorfa - and in that case
have you any one - in view - or shall
try to aid you in finding some one
suited to the place?
Mrs Pratt's health is considerably bet-
ter than when I first arrived.
With kindest regards to all at
the Miss. House & your own family
Yours truly -
A. T. Pratt
Address as above -

Rev. A. T. Pratt, M.

Oxford, Mich., Aug. 11. 18

Rec'd. Aug. 14

Ans. Aug. 25 —

Journey?
reimbursing?

Oxford Mich 1860 30 Aug.

Rev. R. Anderson D.D. }
Sec A.B.C.F.M. }

Dear Sir

Yours. 25th inst enclosing
r Powers' was duly rece'd -
propose to see the young-lady mention
in his note on my way to Boston
d communicate with the Committ.
respecting the matter afterwards.
I shall hope to be at the meeting -
t as Mrs Pratt will remain here for
ne time longer. we do not think
best to make the expense besides
posing her to fatigue - . Would you
so kind as to hand my name,
the Committee of arrangements,
a place of entertainment.
ping to have an opportunity for further
nversation with you while in Boston
I remain. Yours truly

Andrew T. Pratt

Rev. A. T. Pratt.
Oxford Aug. 30. 1860.
Rec'd Sep. 8.

request sent to Mr Edwards

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

New Haven 25th apr 1860

Rev R. Anderson D.D. }
Sec. A.B.C.F.M. }

Dear Sir.

I have the pleasure of
nouncing my arrival at this place
sterday evening from New York.
find my wife here temporarily - and
ve seen my mother - The baby is in
shington - and we expect to leave for
to-morrow evening - and remain
the Anniversary week. when Mr.
ood says I must be in New York.
ill you please have letters for me
nt to No. 253 I. Street Washington
ty.
hope to see and converse with
in New York.
enclose copies of our Station &
reasurers reports
Mr Williams who came as far
London with me - was persua
d to remain there by the Secre.
ries of the Turkish Miss. Aid -

for the sake of assisting them at

May Meeting -

With Kindest salutations to

at the Mission House -

I remain Yours very tr

Andrew T. Fra

Rev. H. T. Pratt.

New Haven Apr. 25, 1860.

Rec'd. Apr. 27.

Ans'd. Apr. 28

Rev. A. T. Pratt.

New Haven Apr. 25, 1860.

Rec'd. Apr. 27.

ans: April 28.

√ Letters

Rev. A. T. Pratt 378

Rec'd. Oct. 17. 1860.

Ann Arbor Mich 13 Oct 1860

Rev. R. Anderson D.D. { Cor.
Sec A.B.C.F.M. } Dear Sir.

✓ Prud. Com It is with the most sincere and unfeigned reluctance that I address myself to the communication I am now about to make to you. I wish to premise in the first place that I have no sympathy with hunters of heresy. I never had. I believe evangelical doctrine is capable of differences of statement while essential truth is retained. I wish to say also in the second place - & most emphatically - that I have no reason personally or otherwise for wishing Mr. Nutting to leave our field - but on the contrary love & esteem him as a missionary & a Christian, and should be very much grieved if he should leave the mis[illegible]nary work.

N[illegible]tanding this, after long conside-

Mr. Nutting

-ration, I feel bound to state facts with my knowledge, not with a wish to secu Bro. N's removal - (hoping indeed it may be arranged otherwise) but to free mysel from responsibility. I am also inci -ted to do it now by references to the ter in letters recently received, whic are enclosed - I trust allowances will be made for freedom of expression in private correspondance - none of th letters being intended for your eye

. The first knowledge I had of any dif -ference in Bro. Nutting's views from th of the rest of the mission. was recei in July 1857 on passing through Ain when I learned from natives & others that Mr. Nutting in a recent visit there had said in a sermon that he did not find the word "person" in the Scr -tures with reference to the Trinity and h believed that the doctrine was un -derstood by supposing that th

ith was God acting as Creator. the Son
ce God as Redeemer, & the Holy Spirit God
it as Sanctifier. I was called upon to
defend the common view by at least
wo of our intelligent natives who had
een somewhat taken with this presentation
hic some time afterwards, I believe in the
course of last winter, I heard that Bro. K
had been teaching that he found no rea-
tion to believe in the existence of two na-
tures in the person of Christ. that all he
could find was God dwelling in a hu-
man body. and that without the coexistence
of a human soul. I do not know that
I ever saw any one to whom he had stated this
ment I have reason to believe it to be sub-
stantially correct.

I should state that I have not seen Bro.
setting myself since May 1858.

The enclosed letters are at your service
[illegible] hope they will be returned to me.

[illegible] remain Truly yrs. A. T. Pratt.

(over)

P.S. I should have stated that I know of no other points than the ones mentioned in which Bro. N's views differ from our own, and perhaps also that I have no sympathy at all with these views & know no one in the Mission who has—

Yrs A. T. P.

Oxford (Mich.) Thursd 18th Oct 1860.

Rev. R. Anderson D.D. (
Sect A.B.C.F.M. } Dear Sir

In transmitting the
nclosed letter to you for the Committee
have very little to add to the presentation
ade by Mr. Powers. The letter was received
ome time since and I have seen Miss
nowlton and find that she is inclined
accept the invitation. This renders
necessary to present the matter for
our consideration.
As I understand it, Mr Powers makes
e arrangement entirely on his own re-
ponsibility and as a private matter,
hich he feels to be forced upon him by
e state of Mrs Powers's health. Still it
volves considerable extra expense which
e feels poorly able to meet, and while
e does not ask the Committee to be re-
ponsible for his arrangement, he

would wish to submit to them whether a some assistance by way of a grant on ac count of Mrs Powers' illness. might no be rendered - such assistance as woul be necessary if Mrs Powers should trav for her health - or if the children shou come to this country for education.

As to the necessity for some such step I myself concur in Mr. Powers' view of the matter. On the one hand Mrs. Powers' h health is really so feeble that she can be responsible for the education of th children and Hattie is so delicate th the sending of her to this country alone is absolutely forbidden, while she is al needed by her mother to relieve her of h -hold cares. We may hope that by this m Mrs. Powers may be able to remain & h husband's labors which are really val -able be spared to our field.

The expense to Mr. P. if this arrange ment is perfected will be about $

a year (perhaps $200) besides the passage
and assistance by a grant of any
mount the Committee may feel able
make - will I am sure meet the view
the Mission and be thankfully re-
ived by Mr & Mrs Powers.

I send this communication at an ear-
day that you may consider it in
making out the Appropriations.
When the lady has given her formal
mission to accept Mr P's invitation it
be time enough to present the
to the Committee so far as it con-
them.

ping a favorable reception will be given
this application I remain

Yours truly
Andrew T. Pratt

Rev. A. T. Pratt

Oxford Oct. 18. 1860.

Rec'd Oct. 23.

Ans'd Oct. 24 –

Prud. Com

Mr Powers

6

New London (Ohio) Sat. 10th Nov. 1860.

Rev R. Anderson D. D. }
Sec A.B.C.F.M. } Dear Sir.

I have the pleasure of acknowledging the receipt of your letter informing me of a grant by the Committee to Rev Mr Powers on account of the illness of Mrs. Powers, and my authorization to draw as his agent for the same—

I have now to inform you that according to his request I have invited Miss Abby C. Knowlton of Phillipston Mass (step daughter of Jason Goulding Esq) to go out to Antioch as a private member of Mr Powers' family – and assist in the education of his children & reside with them for a few years. I have also received her formal assent to the proposition, and she will probably make preparations to leave with myself & family in the course of the winter.—

— I believe Miss Knowlton to be well suited to the position, a young lady who has been able to adapt herself to a variety of circumstances – & one who will be contented if not happy in Mr. Powers' family. She is well acquainted with the family her step-father being the brother of Mr P's first wife – and the general opinion of those who know her best. her Pastor & Mr. Powers' brothers is in favor of the arrangement. Though not of a rugged constitution I think the climate will agree with her & she will enjoy good health. and ~~she~~ will be very useful.

She is niece to Rev. Dr. Chickering of Portland to whom the

Committee can apply for farther information.
I do not suppose they can have any objections to the arrangement.

Mr Powers' letter to me is at your service - as I have no further need of it.

I have been now for three weeks attending Missionary meetings in this State with Mr. Lord - and Mr. Williams and go next week for some more in Michigan - - after which we go to Connecticut. I am happy to say that my own health and Mrs. Pratt's are very good -

With kindest regards to your family - & yourself

Yours very truly
Andrew T. Pratt

New London Nov. 10. 1860.

Rec'd Nov. 14.

Ans'd Dec. 3.

Rev. A. T. Pratt 381

Rec'd. Jan. 1. 1861.
(Ct.)

Berlin Sat 28th Dec 1860

Rev R. Anderson D.D. }
Sec. A.B.C.F.M. } Dear Sir

I have the pleasure of acknowl-
dging your letter of the 3d. - I am very
ry to hear such news of Bro. Powers, it will
a great loss to us. Mr Morgan proposes
r removal to Antioch.
have received the Circular of the 4th.
e are now in this place with mother &
ister, and making our preparations for
turn. We hope to be able to go by Feb 15
t can not be before though I am anx-
ous to be present at our Annual Mee-
ing. If we should be delayed much af-
r the 15th we should be compelled to go by
team to reach there in time. If we
uld go direct to Havre the expense would
e but little greater.
ill you let us know whether there is
ny reason for our not going at this time.
I enclose for your private perusal
very interesting letter of Mr Coffing

I think you will get a good ide
of our western field from its peru
Perhaps it is in time to furnish
some suggestion for your Annu
letter.

We are pretty well and write in
kindest regards to all at your
house.

Yours very truly
Andrew T. Prat

P.S. I should like the return
of the letter. — I think the
letters forwarded you some time
since have not been returned to
me.

A. T. P.

Berlin (Conn.) Fr. 25 Jan 1861.

Rev R. Anderson D.D. }
Sec A B C F M

Dear Sir.

Yours of 22$^{d}$ is at and with enclosures- Mr Coffing's tter was complete so far as the tour as concerned- The last sheet contained matters of private interest only.

With respect to our return - t seems to us on consideration desirable to go as soon after March rst as possible- We should like ndeed to be present at the meeting ut may not accomplish that - e are not in a position to pay any tra passage money- but a friend New York thinks that he can ecure a passage to Liverpool or Havre

at such a rate that we can go
within the price of a direct passag
If such an arrangement can be
made - (and that too without an
one's paying the extra price for usi
we propose to go by steam when o
opportunity offers - Of course we o
should sail from New York - In
case I am desirous of seeing y
and Mr Gordon before leaving
should like to visit Boston if
think best. It seems desirable
that I should visit Miss Proc
home - & perhaps one or two other
places in that region - I expect
be in New York the first week in Fe
and after that have no engagemen
- With kindest regards

Yours truly A. T. Pr

I enclose one or two communic

P.S. I intended to say that one reason for our wishing to leave sooner than June is that our arrangements for house keeping with my mother are but temporary. and we can not keep this house so that we shall be without home after the first of May. We are well enough to go - and hope to be of more use there than here —

A. T. P.

Rev. A. T. Pratt

Berlin Jan. 25. 1861.

Rec'd. Jan. 29.

Ans: Jan. 30 —

Berlin (Conn) Jan 26 1861.

Rev R. Anderson D.D.
Sect A. B. C. F. M.

Dear Sir.

I have to commun-icate to you for your information nd any comments you may have to make, the fact that we have arran-ed to take with us to Syria a cousin Mrs. Pratt's Miss Louisa Spencer. This lady has no parents nor home and her coming to us had been pro-osed before we came to this country. n my wife's arrival Miss Spencer re-newed it and her uncle Chas Good-year made preparations for her going. he is much attached to my wife very domestic and useful in a fam-ly, and very fond of children – and having been much with us feels

sure she shall be happy with us.
Her health has not always bee
firm but two physicians indep
dently assure us that she has th
prospect of good health in Syria
my own judgement confirms th
opinion.

She will go simply as a member
our family, and entirely on her o
responsibility, and without calli
upon the Board for any present o
prospective expenses.

I suppose there can be no object
on the part of the Committee t
such an arrangement.

With highest respect
Yours truly
Andrew T. Pratt

Rev. A. J. Pratt

Berlin Jan. 26. 1861.

Rec'd Jan. 29.

ans'd Jan. 80

Miss Spencer.

✓ Pub. Cat

(Conn)
Berlin 5th Mch

Rev R. Anderson DDSc }
Sect. A. B. C. F. M }

Dear Sir

I propose to come to Boston Friday or Sat, going up to see Miss Proctor's friends for the Sabbath & returning on Monday for a few days stay in Boston -
I hope I shall be able to see you - & the rest as the Miss-House.

Yours very truly
Andrew T. Pratt

Dr. A. T. Pratt

Berlin March 5, 1861.

Rec'd. March 6.

Ansd. March 8.

Prior ackt.

Rev R. Anderson D.D.

Sec. A. B. C. F.

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Townsend Mch 10th 1861

Rev R. Anderson D.D.,
Sec ABCFM

Dear Sir

I have yielded to the strong desire of the friends here to stay & meet the Ladies Benevolent Assoc. Monday night. I must forego the pleasure of the visit Monday evening but I hope it will make no difference with you. if I see you Tuesday.

Very truly Yrs

Andrew T. Pratt

Rev. A. T. Pratt, M.D.

Townsend, March 10/61.

Recd. March 11/61

✓

Boston 15th Mch 1861.

Rev R. Anderson D.D. }
Sec A.B.C.F.M. }

Dear Sir.

Hoping to be able soon to leave for our former field and not able though we had hoped to be to meet all our expenses, with preparation for our new residence there, from the sum allowed us ordinarily & from our own means - I feel obliged to ask of the Committee - the sum of Seventy dollars to enable us to make due preparation -

We are thankful for all the kindness & consideration already experienced - and with highest regards - for yourself & the Committee remain

Yours truly

Andrew T. Pratt

Rev. A. T. Pratt, M.D.

Boston, March 14, 1861.

Recd. March 16.

Ansd. by Mr. Ward
March 20.

✓ Recd. Ans.

New York: 6th Apr. 1861 –

Rev. R. Anderson D.D. (
Sec. A.B.C.F.M. )

Dear Sir.

We expect to sail at noon to-day in the Steamer Illinois for Havre. all of us well and thankful that we are permitted to turn our faces eastward again. We leave a country in doubt and apprehension – and the Board in straitened circumstances & fears for the future – and go to a country whose elements are in ferment and whose future is full of change. We go trusting that God will care for the Board & for us – & feeling only unworthy to be honored by the service.

Our warmest love to all at the Mission House – and personally to your own family.

Yours very truly
Andrew T. Pratt

**SPECIAL NOTICE TO PASSENGERS PER STEAMER ILLINOIS.**

☞ The steamship "ILLINOIS" is temporarily withdrawn from the New York and Havre Line. Arrangements are made to forward her Passengers and the European Mails by the steamer "CITY OF BALTIMORE," sailing for Liverpool to-day, at noon, from pier No. 44 North River.

The Illinois' Tickets of Passage for departure to-day, April 6th, will be recognized as good on board the City of Baltimore.

D. TORRANCE, Agent,
5 Bowling Green, N. Y.

ap6 1t

Dr Pratt sailed in the City of Baltimore
A.M.

Rev. A. T. Pratt, M.D.

Boston, March 14, 1861.

Recd. March 16.

Ansd. by Mr. Ward
March 20.

✓ Prud. Com.

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New York 6th Apr. 1861–

Rev. R. Anderson D. D. (
Sec. A. B. C. F. M. )

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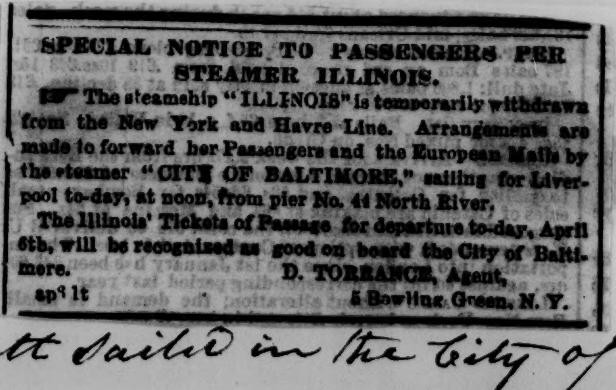
Our warmest love to all at the Mission House – and personally to your own family.

Yours very truly
Andrew T. Pratt



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5 Bowling Green, N. Y.

ap6 1t

Dr Pratt sailed in the City of Baltimore A. M.

New York Apr. 6. 1861.
Rec'd Apr. 8.

Rev. R. Anderson D.D.
Boston

Rev. A. T. Pratt
Rec'd July 13.

Antioch (Syria) 4th June 1861

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.  Ack'd Feb. 14.

Dear Sir

I have the great leasure of announcing our safe & happy rrival in this place on Thursd. 30 ~~april~~ may – We remained ten days in London to attend the Anniversary of the T. M. A. Society – & ten days in Smyrna waiting for a Steamer. We made the journey with great comfort – & uch greater than we expected – our little e being quite well most of the way – e are much rejoiced to be once more in our ood field.

You have heard of the action of the late mee ing placing Mr. Morgan & myself over the o fields of Aleppo & Antioch in conjunction t seemed to be the expectation that we should pend this summer at Kessab and we are xpecting to do so. What we shall do for the inter we leave for future consideration nd consultation. You will notice that o steps were taken towards a removal of e school to Marash – (A very favorable arrange ment was made, I believe, for the girls chool.) The subject was not even discussed

I am more & more convinced however of the fundamental expediency of the step. both for the sake of the school and of Aint itself. I may enlarge on this in some future communication -

For the present I can only say - that we are filled with apprehension lest any post may bring us instructions to reduce the scale of expenditure. We pray that the true gold of the church may be the brighter from the fir and all the silver & gold & sons & daughters which have been pledged to the Lord may henceforth be really given to him. -

With much love to yourself & all at the Miss. House

Yours very truly
Andrew T. Pratt

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Boston

Kessab 10th Sept 1861.

Rev R. Anderson D.D. }
Sect A.B.C.F.M. }
Dear Sir.

I trust that even at this late date you may be gratified to have a brief account of a visit I made to Aleppo & Killis in the month of July. You already have been informed that the Mission expected us to occupy Kessab this summer. In consequence of this instead of all going on to Aleppo - I left my family in Antioch & made a short visit to these places alone. I was particularly gratified by the visit.

//Aleppo I found in an unusually quiet & hopeful state (I mean our congregation) and I soon persuaded them to undertake the responsibility of the school which had been very useful - & they now find & employ the teacher & pay his wages receiving a subsidy from us for the present. The result has been the securing of an excellent teacher from Marash at a price reduced by nearly 2 dollars a month from the former cost. //

The presence & operations of Mr. Wortabet do not as yet seem to interfere with ours - indeed by attracting our only Arabic-speaking member - (except our excellent agent Howaji Jebra -) it has relieved us of an element of much discontent and strife.

Perhaps it is right to say that Mr. Brown expressly -

disclaims having had any wish for the appointment of this gentleman as a colleague, or knowledge of its probability before it actually took place – The mission to the desert Arabs, the ostensible object of his appointment – has never been any part of his work indeed it is carried on solely by the Consul and as an educational scheme and the little primer prepared for them has not a trace of Christianity in it. It is in no degree under the control of these missionaries –

Killis. I spent about a week at this place – Several persons were examined for admission to the church – & two men & one woman were received. The people seemed very grateful for our return – and more willing than ever to do something in sustaining the burdens of the church & community. They had already done something for the mountain village Eybez (Aïbez of Mr. Goss' letter) but I think they will soon assume the entire support. One very important step was taken while I was there – the helper Nerso who had long been an irregular supply – had been repeatedly urged to accept a call to the pastorate – This he at last declined during my visit to Aintab undertaken in part for the purpose of arranging this matter and the church then invited Baron Toomas of the last class of the Aintab school – to come among them as a candidate – If he should settle there we should hope for good fruits –

With respect to Kessab, we may say it has proved a very salubrious and delightful summer residence for our whole family - and we have not been without some cheering signs of good. Mrs. Pratt's labors among the women seem to have aroused them somewhat from their former coldness. There is also among the men - a sort of Young Men's Association of their own devising. who have agreed to labor for the good of their own village & the neighboring hamlets. They number 18 or 20 - and go out two - by two to each of three different places on the Sabbath - the most distant being some 2½ miles - They meet once a week and bring reports & lay out their work - and I believe find the reward of their labors in their own souls.

Another favorable thing is that the people here also have assumed the burden of their school - and acknowledge it as henceforth their own care - - receiving five hundred piasters aid from us this winter. On the other hand one may see here how much evil a few may do - The disturbances of a year ago have indeed nearly passed by - but a few of those whose ambition and envy were the cause of it - have the same feelings still, and a recent occurrence has showed how deep & malicious their feeling is. This somewhat damps my hopes of any immediate radical change for

for the better — We expect however a very earnest & devoted helper from Marash for this winter and trust his labors with God's blessing will be productive of good —

We ourselves propose to leave here for Aleppo about Oct 1st —

— I alluded in my letter from Antioch to the Theological school. I am thoroughly convinced — so far as I am concerned of the expediency of its removal to Marash — and that for various reasons. Besides those resulting from the future field of evangelization in our Mission which is all in the direction of Marash, I am influenced by my belief in the undesirableness of having both schools (that & the female boarding) in one place — & also by my belief that Aintab may be manned by only one missionary in the event of its removal — as the ladies of the female boarding school will be sufficient society for the family there residing, thus securing an economy of one missionary. But I am more influenced by the actual condition of things in Aintab as a reason *per se* for the removal. That condition as I gather from my former knowledge and reliable testimony — you will understand from a few facts — For some years past — the community that community has been growing in conformity to the world — in pride and love of show — and not in devotedness & spirituality. Better dress & furniture — more feasts & more parade at weddings- are one evidence- The wish & endeavor to please the old church by hindering open rebuke of its errors is another- Another and more fundamental difficulty, which is a part of the whole chain of cause & effect, is- the people are departing from the fundamental principles of Protestantism in this country- and their Pastor engaging in civil affairs assists in deciding on & securing by the arm of the Turkish power the punishment of offenders against civil rules- and they have for some time talked of obtaining if possible a firman for his taking a seat in the City Council. This course seems to me to be very irregular & I shall call the attention of the mission to it at the next meeting. The whole desire & struggle of the managers of the business of the nation seems to be to secure political power & prestige in the city.

Another reason in my mind is the tendency I see to the assumption of a sort of Metropolitan authority over other churches & communities. Supplying helpers in the past for the whole field its influence has been naturally very great, and they are not unwilling to keep it. In a recent case of dispute between one of their own members and the Marash church instead of a commission of a third party they were much offended that the Marash church would not agree to accept two of their own members as arbitersa member of the Killis church under suspension for grievous improprieties. the Pastor of Aintab wished to employ him in school as a teacher and when this was objected gravely proposed that the case should be committed to them. I do not think it can be objected that these are things which concern only the church & people — The Students will imbibe the spirit which surrounds them and the ideas & practices they see in the great community where they are educated, and I should consider that a very undesirable influence to be brought to bear upon them. And finally. the supply of earnest & promising young men I believe to be much inferior to that at Marash. I have said nothing of the probable economy of having the school at Marash — though I think there will be an economy. but the fact of the higher tone of piety in Marash and greater Christian self-denial that is practised there and the hopeful young men ready to be educated — and the counter fact that three of the present class of younger students have not given very great satisfaction, all combine to make a strong impression of my duty to urge the removal of this school — I trust this is my motive in writing to you — viz to secure the best good of the mission —

Very truly yours A. T. Pratt

P.S. Our very kindest regards to all at the Miss House and your own dear family — A. T. P.

Aleppo Sep. 10. 1861.
Rec'd Oct. 25.
Ack'd Feb. 14.

[illegible]

Aleppo Dec. 18th. 1861

Rev. R. Anderson D.D.
Sect A.B.C.F.M. } Dear Sir:

You will be glad I trust, to hear of a visit I had the pleasure of making recently, with Mrs Pratt to Killis. We had been at our old home in Aleppo only three weeks, busily engaged in arranging for the winter but wishing to secure the pleasant Autumn weather delayed no longer - but leaving our little one under care of our companion we left home arriving in the evening in Killis -

The new preacher, Toomas, had been there three months and had already done much in organizing and concentrating the little Community; he and his valuable wife going together - (a new thing in the country - ) from house to house visiting the people. One fruit of his influence, and the embarrassments of the Board, was particularly gratifying. They had received, in consequence of our difficulty about funds, from Aintab an offer of help for their Schools. The question immediately arose, why they should not
1 help themselves, + and they determined to do it, at first thinking they would dispense with one of them but ~~they~~ finally concluded that, they needed two, +

and would have them.* I was therefore informed, ~~by them~~ very much to my surprise, that they had assumed the burden of their schools from the first of November.// Not to reject the proffered bounty of the Aintab brethren however, their money was accepted & as much added to it, & then sent a part to Bitias, a part for the board of one of Miss Proctor's girls & a part to some other places. We found them quite earnest and hopeful in this new work, ‖ and as usual when people do their own business, they had engaged teachers at a lower rate than we had been compelled to ~~give~~ pay. — Our people generally ‖ once on the basis of self-support, and our difficulties about salaries of helpers will settle themselves.//

My own opinion is that the time for the cessation of all school-appropriations have nearly come.

///I can not refrain from adding a word about the Eybez cripple, whom Mr Dwight speaks of visiting in Kiltis. No one can visit him without a new view of God's grace in election. An abandoned, reckless robber on the mountains, "it pleased God to reveal his Son in him;" ‖ and although he lies now like an abandoned wreck upon the waters, seemingly helpless & useless, he is a lesson to many.

No complaints, or murmers, but faith & love to Christ. Our helper recently went to see him, and the only complaint he had to make was that a party of his old friends, who had just been listening to his reading of the story of Balaam, # had been called away just as they came to the place where the ass spoke, & so they missed it, # and missed having their interest in the Bible increased. # Could some Christians see that outwardly wretched man, and in his bony, withered hand the only book he reads, # & remember how little they prize it, # surely a twinge of conscience if not a blush of shame would follow.

Of Eybez (Aïbez of Mr Goss's letter) we have to tell of temporary repulse, outwardly, # but steady & most cheering inward progress. The Turkish feudal Bey has been stirred up by the Armenians to persecution, they having promised 2000 piasters for the expulsion of our helper. # He thereupon demanded 2000 from him as the price of remaining. Orders were obtained from Marash, # Kilis, & Aleppo in favor of the helper, # but after much delay, # he was forcibly driven from the place, # and the little community left destitute. They Bey is too independent to be reached by authority, # and we only wait

for
a change in his own feelings. Meanwhile those six months of instruction have borne good fruits. One boy in the school, beginning from the Alphabet read through the New Testament, & Deuteronomy, others did nearly as well, & many learned to sing our ~~nice~~ children's hymns. When their preacher and teacher left them we feared their meetings & school would be broken up, but they did not forsake the assembling of themselves & ~~through~~ no adult had learned how to pray in public this boy could & he became the preacher, ‡ and also teacher of the little school.‡ The ten men ‡ who, ~~are~~ with their families Protestant, ‡ all stand firm as a rock, and declare that nothing shall separate them from the truth. One of them, Manook, was a leading man in robbery, & many a Koord has mourned the loss of his sheep, stolen by this daring man — probably ~~too~~ for the last time. His brother, the cripple, was asked if he thought Manook was renewed, & he answered by saying — He found a basket & pick in a field some time since & carried them to their owner,‡ he would not have done it a year ago — We have hope‡ also of one or two others, on that wild mountain ~~and~~ yet here, in refined Aleppo, after ten years — hardly ten are hopeful Christians. "Does not the wind blow where it listeth?"

– Our community here are, as last reported, more united than for some years past. There is also among Armenians more willingness to hear, # and access to many families is very easy. Very many of them have the Scriptures in their houses, # and only yesterday I heard of one in which the father & mother make it a practice to teach their young children in the New Testament. There is an enlightened priest here from Arabkir, who disseminates much ~~truth~~, among them, and has sold as many as six or eight New Testaments for us, to various families – //

There is no noteworthy progress in the Arabic field, as cultivated by our neighbors. They have a boys' & a girls' school. but the Christian influence exerted is not very great the teacher of the boys' school not being pious – & in neither school do they have prayers –

– The families of our Mission are generally well except perhaps some influenza –

My own family join me in kindest regards to yourself – family & all at the Mission House –

Truly Yours.

Andrew T. Pratt

Rev. Andrew T. Pratt.
Aleppo. Dec. 18. 1861.
Rec'd Jan. 29. 1862.

Ack'd Feb. 14.

Andrew T. Pratt
Born 22d Feb. 1826.
Grad. Yale Col. July 1847
" Medicine & Theol. 1852
Sailed destined for Aintab 22 Dec "
Returned to U.S.A. 1860
Sailed again 6 Apr. 1861.

Sarah F. Pratt
Born 28th Dec. 1858 [1828 c.n.c.]

Children
Ellen Maria died 1856
Robert William died 1858
Clara Eliza — born 15 Jan 1859

Resident at Aleppo —
20th Dec — 1861.

Aleppo 20 Dec 1861

Dear Bro.

Enclosed are our Autographs as requested. What is there to tell of such a life as ours? very little here – May there be some record on high – If it depends on faithfulness, I fear that it will be short –

We are glad to be here again – though Aleppo is a hard field, & has borne many thorns – There are a few however – We hope to receive two at our next Communion soon – Killis is more promising and fruitful – They have just begun to bear the whole burden of their schools. The poor mountaineer cripple – is still enjoying peace – and setting a good example –

My own family except colds are pretty well. We all were quite sorry not to be at that Meeting – & it would have been quite a privilege to have met

Rev. A. T. Pratt to Dr. Dwight
Rec. Feb. 1, 1862.

you once more —
I hope you will return to this field again — May God's blessing keep you every where — Remember us to your children —

Truly Yours
A. T. Pratt

Rev. H. G. O. Dwight D.D.
U.S.A.

The Treasurer of the Mission to Central Turkey begs to report— That— The Books of the Treasury were delivered to him in admirable order by the former incumbent about June 1st 1861—

| | |
|---|---|
| There were received from Boston Bills on London for 2.700 £st. or | 297.000 p |
| Also Invoice Drafts &c— to amount of | 47.000 p |
| Total from Treasury of Board— | 344.000 p |
| Against this were charged— Expenses of Stations ord. & extraord.— | 311.600 |
| For Delegate to Constple & Loss in Exch. &c | 8.000 |
| Received in Boston on private acc— | 20.500 |
| Due Mission Dec 1860— | 16.600 |
| Total charges of Mission | 356.700 |

leaving a balance due Mission of 13.000 p which is accounted for by the Female Boarding School Fund which is chgd to the Board & in our hands.

The Expenditures of the Stations compared with appropriations are as follows.

| | |
|---|---|
| Aintab. less than app.— | 665. p |
| Aleppo.— (except Extraordinary—) less than | 227. |
| Antioch besides Mr Powers salary | 3.732. |
| Adana. expended the appropriation | |
| Marash less— | 1.391. |
| Oorfa.— | 4.162 |
| Total— | 10.177. |

The condition of the Treasury has not to my knowledge been so free from embarrasments, for many years, as the past— and this owing - first to the fact that there have been no heavy overdrafts by the Stations, and second to the fact of full remittances from Boston. These remittances, a little in advance of our necessities have kept us free from anxiety - and as they remain unsold in the Treasurers hands till needed - it is believed they are not productive of harm -

Of the Sales of Books in this Mission it is possible that full information is not at hand - There have been rec^d however & paid to the proper authorities by this Treasury the sum of 11.072 piastes -

Of payments in behalf of the Protestant Community the same may be said - - The Treasurer has rec'd & paid over from Aintab 2000 Aleppo 526 - Oorfa 500 - Adana 200 - Birijik 160 P. Total -

The Treasurer is thankful for the kind consideration of the Station Treasurers in following regulations adopted for the better management of affairs & hopes a continuance, merely adding that his own release from the duties of the Treasury would be still more thankfully accepted -

Respectfully

Aleppo Mch 31. 1862 - Andrew T. Pratt, Trea

Rev. Andrew T. Pratt. Aleppo.
Central Syria Mission
Report Treas^y
Rec^d [illegible] 28/62
Ack^d Dec. 29/62

Boston

Kessab (Syria) 22 May 1862

Rev R. Anderson LL.D. }
Sect A.B.C.F.M. }          Dear Sir

Our Annual Meeting - (one of the sweetest & most precious memory) closed as you already know the 15th of April. One of its events needs from us a more extended mention - viz the ordination of Baron Nazar. This valuable Helper one of our first class of five in Aintab has been for some years laboring in Aleppo. The people did not feel their need of a Pastor but by much labor with them and with him they finally cordially assented - and a call was duly presented, and they generally agreeing to pay into the treasury a tithe of their earnings, he agreed to accept what might remain after the support of the School in addition to the reduced salary now received from the Mission - which is five-eighths of his last years. - He was offered his choice between literary labor & the Pastorate & most decidedly preferred the latter. The effect of the new relation has been most happy thus far, filling him, as he says, with joy, and drawing the people nearer together. - On the last Sabbath of my stay in Aleppo - the Communion was celebrated - two new members being received, and the three erring members after very hearty confessions being also taken back to the bosom of the church with joy. Never had so large a number sat at the table together in our church before as at this first occasion since the installation of our new Pastor — More than 70 were present at the service — Besides the improved condition within we have some notable additions from without. One a Vartabed (or monk) from the monastery of Sis — but an Aleppine by birth. He has now for five weeks been a constant attendant. He obtained his first ideas of the truth or rather of a truth — some 13 yrs ago in Antioch — from two of our Helpers then on their way to Kessab, who gave him the texts bearing on the celibacy of the clergy. Whether our new convert is sincere or has some as yet secret motive, time only can determine — For the present we welcome his coming as a means of rousing the Armenians from their lethargy and causing discussion

Another, and apparently a valuable accession is a man of some prominence — a merchant who being defrauded by his partner of a large sum has been for some time prosecuting a suit for its recovery. Having much leasure, he began to frequent our bookstore and gradually became interested in the truths he heard from time to time discussed - His history has been a varied one - In boyhood he fell into the hands of wealthy Turks and became a Moslem. Some years since he broke loose from that & became a Papist, but that not satisfying him he turned infidel and in that state he was found by the truth. He was principally interested in the fact that, unlike his other religions this made all its demands upon the heart. He has now been for some months a steady attendant, with constantly increasing interest and in the streets & market - and our book-magazine he is a bold & faithful preacher of the truth - I had but little confidence in him at first but now have great hope that God has raised him up for good - Since we left Aleppo I have rec^d a letter from Pastor Nazar giving information of further interest - On the Sunday after we left, it was announced that the rite of baptism would be administered - A large number assembled - and listened with deep attention to a sermon on the subject - Five children were baptized the part of the chapel devoted to the women was crowded to excess - and the whole attendance was made by count to be 115. We have never seen such thing before in Aleppo - We bless God for this -

received, and the three erring members after very hearty confessions being also taken back to the bosom of the church with joy. Never had so large a number sat at the table together in our church before as at this first occasion since the installation of our new Pastor - More than 70 were present at the service -

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Very soon after the meeting I made a brief visit to Killis. I found the state of things in many respects very pleasing. Some old cases of discipline were resolved by the restoration of some & by the cutting off much to our sorrow of one old church member who gave us no hope of amendment. The church session works very well - They find some difficulty in their new work of supporting two schools but I hope will still be able to keep them up. We made some arrangements with reference to celebrating the Communion - and Mr Schneider coming down from Aintab a few weeks after it was celebrated & six new members were received making an addition of ten (10) the present year & whole number 35 - One of the number was the Mountain Cripple who has been mentioned in previous letters -

With reference to evangelization work, I found no difficulty in inducing them to assume the responsibility of the work in Eybez now providentially opened - We assist them in the expense but to find and direct the laborers is theirs and the usual result in a more economical working is experienced - One of their own number has been sent, and we rejoice in their new work of preaching the gospel in destitute places -

In one particular however I was destined to experience no little disappointment, viz in relation to the ordination of Baron Toomas. I had reason to hope from my visit in February that it would take place at the time of our meeting. Two difficulties made their appearance - one - that he felt the need of more instruction & therefore wished to be located by the side of a missionary - or that failing - must have three months each year to go to Aintab & study. This is of course impossible, and much argument was used to convince him of the impropriety of the demand - at last he yielded, more to the impossibility of the case than any thing else, and began to talk of a settlement - Here however at the very last moment, & when I was on the point of leaving for Aleppo, a new difficulty was started - He was unwilling to enter into direct relations with the people. We must settle the salary, and payments &c - & he positively refused to negotiate with them. I insisted that there was no other way, referred him to the same difficulty we had experienced in Aintab & the fact that in actual experience there was no difficulty in that case, but in vain, and I left the matter there. I think if a few weeks could be spent there in mutual conference the matter could be arranged - but the circumstances of my family make it impossible -

One or two considerations are suggested by this occurrence which I beg leave to communicate. I will preface them by referring to the action of our meeting in respect to Theological Instruction. You will observe that no change was initiated, although it was under discussion, and that it was left open for a project of a Union Seminary. It was not distinctly stated and yet it is the feeling of most of us, that we can not send our students out of our own bounds – & therefore if there is a Union plan it must be so far as we are concerned based on that & the location will doubtless be Marash. The reason for our feeling thus is, that the spiritual influence of our work is of too great importance to the students to be lost by sending them elsewhere – From this it results therefore that we need a plan of a School (say in Marash) for educating the future Pastors, and essentially the same whether the School is Union or not. My own view is this – viz – that although the instruction given has answered well for the irregular service & even the Pastors thus far it is not sufficient for the future demand. My reason is that it is rather instruction – than education – or discipline – It has been from the force of circumstances unsystematic and illogical – What more can one Professor do, and be with a score of other duties and engagements? The consequence is that, as Baron Thomas, they do not feel able to stand alone - and for any very long period they cannot stand alone - Take B. Krikor at Aintab. he is an excellent Pastor but not one quarter of the people are satisfied with his preaching. This is my first consideration - Now what do I propose as a remedy? I proposed a *better education*, not a higher one, or a wider one, for I would not add to the studies on our present list anything except Nat. Philosophy & perhaps a little Chemistry, but a deeper, more thorough and systematic education. What is needed for this? I answer two Missionaries somewhat adapted to the work - (and I would say if there is a large Missionary work on their hands perhaps three) but two at least who would give their strength to it. It was answered by some - If we have not a Union School the Prud-Committee will not grant us this. I think a wise Missionary economy will induce them to do it. One of our principal labors for the future is to raise up a well-trained & competent Pastorate for these churches, so rapidly coming up to independent existence. No more important work can be imagined and I do not think the Committee could deny us anything necessary to this work.

An objection was started here - that this education would elevate the students too much above the people - To this I would answer that a part of the plan should be a remedy for this - and this is the second consideration. The remedy would be to place the School, like all our operations, more on a basis of self-support. i.e. that we should give to each suitable student a small sum say 2 (or 3) dollars a month and he get the rest where he can. We would thus do only what the Education Society does in the U. S. - On our present plan - we select men - take them into our arms, give them all they really need & often more, and they feel themselves to be "the "children of the Board" & are separated from the people, and the consequence is that when invited by some church to settle over them they are too "elevated" to be ready to enter into direct relations with them. Instead of students educated as I propose being higher than now they would be I believe in every important & necessary sense lower, more in unison with the people, more ready to take a moderate salary, and bear with any irregularity in its payment, than the men who now have good wages punctually paid by the Mission, while in independent resources and ability to sustain themselves and grow in knowledge they would & should be higher than our present.

class of Students. I believe it is possible to introduce the system now, Several young men with whom I have conversed have expressed approval of it, & one young man with a family has just gone from here to Aintab on $3.33 per month because we would not send him otherwise & he was anxious to study more. This is the normal method and must ultimately be adopted, but for its working an education must be offered, and a body of instructors provided that will be sufficiently attractive to induce self-denial in one direction, in order to enjoy its advantages. I believe some of the brethren are not prepared for this - but quite a number of us are - and my recent experience in Killis, which has given occasion for these remarks, only confirms me in the opinion of its necessity.

To return to a view of our work. there remains a few words about Eybez. Our Annual Report mentioned the opening of the way for our return - Mr. Goodale & Mr. Goss consented to visit the place as I was unable to go - and were welcomed by the Bey - and the Protestants - One remark of the Bey's to the Protestants some time since, shows what their idea of Protestants is - & is worthy of mention. Coming up to a few of them he says - "I know what you you will say - you will say that God turned the heart of the Bey and he brought back our preacher" He was right. We do say so

The remark shows on his part a keen observation & good appreciation of our principles. We trust we shall see an opening & prosperous work yet on that mountain.

We left Aleppo the 8th inst & arrived here the 16th, spending a few days at Antioch. My family are pretty well - I shall write about the state of things here after a few weeks. There has been a renewal of the old difficulty - but I hope only transient -

With warmest salutations to all at the Mission House -

Yours most truly

Andrew T. Pratt

Kessab May 22. 1862

Rec'd July 5.

Ack'd Dec 29/1862.

Kessab May 26 1862

Rev R. Anderson D.D.
Sect. A.B.C.F.M.

Dear Sir:-

I last evening attended the meeting of the church, held every week to hear reports from their laborers sent out into the hamlets around, and was so much interested that I note a few of the particulars. To

I found that six places had been visited, they going two & two, one of them being able to read. In the whole they walked about 21 miles, & back. the average distance being about 1 3/4 miles -

In Kaladooran. they had 32 hearers. They hold two informal services, and the hearers learn the 10 commandments. Our preachers were much surprised here to find that two shepherds who had attended meetings but a few times had learned them & repeated them perfectly.

In Ekiz Olook there were 50 hearers. In this village of 80 souls all but 2 are Protestant & more than 50 can read - when 7 or 8 years ago not one knew a letter.

In Keorkene there were 18 hearers. In Düz Aghaj 26 one of these a woman of 60, a new attendant who is earnest in learning hymns & the commandments. She could repeat four of the latter & earnestly inquired if they thought she could learn them all. The sheet on which they are printed is kept carefully folded and preserved in a hollow reed only taken out when some one comes who can read it to her. In Chinarjuk, there were 23 hearers - one or two of them recent attendants. In Kayajuk 18, making 167 in all the six places. Thuse these sheep scattered on the mountain are sought out, and led to the waters of life by this church. We can see that some of them are led to drink of them - We had at our church yesterday 232. Adding 167 and the 12 who went out to preach the whole number who heard the gospel yesterday is 411.

Kessab May 26, 1862
Rec'd July 5.
Ack'd Dec 19, 1862.

// One of the preachers told us of a shepherd boy he met in one of the valleys a few days since - He saw him sitting among the rocks reading a book, his kids feeding near him, As he espied our friend he came running down into the road before him, and when he came up, holding out his primer he says come, please teach me my lesson, I know the letters but cannot spell these words; and there he stopped and taught that boy to put letters together; and so without a teacher, except such chance aids, that boy will learn to read. I commend his example to children at home -

Truly yrs

A. T. Pratt

Adana. Oct 30 1862

Rev R. Anderson D.D. }
Sect. A.B.C.F.M. } Dear Sir.

My last communication addressed to you was from Kessab in the early summer. I then promised to write soon about that place. but the whole summer was spent in a series of judicial trials in Church Session & ~~be~~ and no results to communicate. There seems however now to be a definite culmination of which Mr. Morgan will doubtless inform you.

We left Kessab the 12th Sept. and leaving my family in Suedia I made a hasty visit to Aleppo & Killis of which it is now my purpose to speak. First of —

Aleppo. I could not but be impressed with the fact that a Missionary's presence is of great importance to this people. when I found that they had been very remiss in the matter of contributions for their new Pastor. and yet when I called them together & had a friendly talk. they were very ready to put the matter in a suitable shape — The school is still continued they having engaged a new teacher from Aintab. All this was very pleasant. but a new source of division and strife had come in, of which I must make you acquainted. and which promises little but evil —

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Rec'd July 5.
Ackd Dec 9, 1862

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We left Kessab the 12th Sept. and leaving my family in Suedea. I made a hasty visit to Aleppo & Killis. of which it is now my purpose to speak. First of —

Aleppo. I could not but be impressed with the fact that a Missionary's presence is of great importance to this people. when I found that they had been very remiss in the matter of contributions for their new Pastor. and yet when I called them together & had a friendly talk. they were very ready to put the matter in a suitable shape — The school is still continued they having engaged a new teacher from Aintab. All this was very pleasant. but a new source of division and strife had come in, of which I must make you acquainted. and which promises little but evil —

You may remember Kos. Bootrus formerly a deacon in our church and who was cut off for some unchristian conduct in connexion with our troubles there in 1857 & 8 - Last year this man was received to Christian fellowship by Mr. Brown & Mr Wortabet, though he has never manifested the least penitence nor made the slightest acknowledgements for his conduct & words at that time - Of this however I make no complaint - About the time of my going to Aleppo however I learned that this man had received an appointment of a Missionary character in connexion with the Episcopal church, through the English Consul - This appointment is in conexion with "The Church Moslem Society" Dr Arnold Secretary - and has primary reference to labor among the Arabs of the desert. But any one who knows Kos Bootrus would not expect him to spend much of his time in that work, and I learned on arrival at Aleppo that he had taken a house and opened a place of service - and was proposing to some members of our congregation to baptize their children - It is also understood that an English Missionary in connexion with the Church Missionary Society is coming to Aleppo to reside - All this was bad enough - but just at this time matters were made worse by the arrival of one Garabed of Diarbekr who having been some years in

Jerusalem - in persistent importunity endeavoring to get ordination - had at last succeeded - and, according to his own story, come with a roving commission to gather Episcopal churches in Northern Syria - Accordingly a Communion service was held - to which some members of our community were invited and went - (not church members -) and the children of one of them were baptized - All of those who partook of the Communion (bin No.) are or have been at some time members of our community, but of none of them is there any reason to entertain any hope of a true Christian character except one who is a member of the church of Arabkir - I except of course two or three English who partook - The effect of this new movement can be little but evil especially in the hands of such a man as Kos Bootrus - who never did care to preach Christ & will now do little but make proselytes -

From Aleppo I went on to Killis - I found that some little dissension that had prevailed in the church was healed and the Sabbath services & schools were well attended - but when I came to talk with Baron Tomas about his settlement there - I was as much disappointed as ever - not that he gives a positive refusal - but delays - & procrastinates, and gives no answer at all - I was convinced however that there was no probability of his settling in Killis, and determined to act accordingly.

By a letter received yesterday I learn that this Garabed has visited Killis, and endeavored though apparently without much success to make proselytes there - He told the Armenians they were somewhat out of the way - but did not represent the matter as a difficult one - but had more to say to some of our brethren who were also as he said out of the way - *theirs* was the true original church and truth, and had we come 10 years ago (he said) there would not have been so much division and difficulty.

Now I must confess that I can not feel any sort of complacency, or even patience at the appointment of either of these men - They are not even honest men - either of them - for they have both of them lied once and again - as I have sufficient reason to believe. They will only be a nucleus for any one who may dislike discipline, or fail to carry some plan in our churches - to join himself to - and they have already given rise to the taunt - how many kinds of religion have you Protestants - This appointment of Kos. Bootros results also from Mr. Brown's & Mr Wortabet's patronage of him, in a measure -- If an English missionary were appointed we should not be pleased - but it would be much better than men like these two - who do not understand the first notion of Christian comity - and to show a protest against their proceedings would have as much effect as on a hungry wolf. I should really like to know what Bishop Gobat would think if we should send one of our preachers down to Jerusalem to offer the Sacrament to some lying Jew whom he had excommunicated & yet that is what he has done to us—

To turn for a few moments to Adana— Mrs Coffing & Miss Spencer (our Cousin) in my company we came over here, leaving Mrs Pratt & the children in Antioch, about the 10th of this month— We took a small vessel from Seleucia— and after a somewhat rough passage— across from Syria to Cilicia, very much as Paul & Barnabas at different times must have come,— we landed at a little port 12 hours from here & arrived safely the next day after a nine hours ride— I will not now give any opinion of the work in Adana— except to say that there are some pleasant things about it.— One circumstance is all I will mention— It is known to you that before Mr Coffing left here on his last journey— there had been a plan to call a Pastor— the church preferring not to settle the present preacher. It remained in abeyance of course— but has now been revived— and they wish Adanalu Garabed— a native of this place— who graduated in the last class in Aintab— to come and remain for a season with a view to his future settlement—

He is an excellent man. and we hope will be ordained as Pastor here next Spring. Baron Adadour will go for the winter to Killis - and we hope. Baron Tomas may make up his mind to go to Kessab -

We are in very good health. Mrs Coffing cheerful though deeply sorrowing - -

We do not as yet hear of your appointing a missionary for Adana. We can not suppose we are to be disappointed - We must have a man - and should know that he is coming - by the time of our Meeting -

With highest respect

Yours truly

Andrew T. Pratt

Adana Oct. 30. 1862.

Rec'd Jan. 22. 1863.

Rep'd Apr 3'

Gave Dr. D an letter

[illegible] for Adana

Antioch Dec 13th 1862

Rev. R. Anderson D.D.
Sect. A.B.C.F.M. } Dear Sir.

We are now here on our way to Aleppo from Adana, whence I addressed my last some two mo's since, and are detained here by the illness of Mr Morgan's youngest daughter.

I therefore take this opportunity of giving you an account of our visit there. // We spent six weeks there of very pleasant & we hope profitable labor. The field and the people were new to me and I rejoiced in the opportunity of becoming acquainted with it. My former impressions of it have been materially modified by this more intimate acquaintance. It is a place of great business activity - steadily growing in size, and increasing in importance as the mart for the abundant productions of its magnificent plain, especially in the increasingly important article of cotton. The preparation of this crop for the market forms a very large part of the industry of the people - and probably one half of the inhabitants are engaged in picking it from its husk, cleaning it from sticks and leaves, or separating the seeds by the rude gins of the country. From this fact results several others - There are many strangers here, men who come and labor for one two or three years - attracted by the abundant demand and high

Adana Oct. 30. 1862 //

wages. These form a good field for labor. and there are quite a number in our community. It also happens from this that there is very little social visiting among the middle and lower classes, all being engaged in the evenings in picking cotton. This may be an advantage or the contrary. but certainly gives the pastor good opportunities for his evening visits. On the other hand this unceasing pursuit of wealth is not the best preparation for hearing the gospel. // There is another fact connected with this in respect to which we have always been in error. We have supposed that Adana was a very expensive place to live in. because we knew the price of day-labor was high. Such is not the case. the ample products of the plain supply the market abundantly, and at prices not higher on the average than Aintab. So that the expense of living there. except the item of rent which is very high will not be greater than in Aintab.

// The climate is not unhealthy. except that in summer the heat is very oppressive, for this, summer retreats in the midst of Armenians, are easily found. //

With reference to our community. you may remember that they had decided, in Mr. Coffing's time, not to call their preacher Baron Adadour to the Pastorate. There were reasons for this which it is not necessary to detail. One of them was that being wholly in the employ and pay of the Mission, he had never made himself one of them, nor drawn them to himself, as necessary to his well-being. and this (by the way) is one of the possible evils of our Helper-system, which the Pastorate must obviate. The matter had lain in abeyance - but when I questioned three of the principal men, I found it was settled in their minds and a few days after. I was invited to a meeting, in which they informed me that they wished to invite Adanalu Garabed, a graduate of the last class in Aintab, to come as a candidate. This having been more or less expected // Garabed had gone provisionally to Kessab - and on receiving their invitation made immediate preparation to come - His impressions on reaching the place will serve for my own. He had left it four years previously - a handful of men - no women at all except the preacher's wife - The Sabbath after his arrival - we had Sabbath School as usual at nine A.M. - there were present 56 males & 20 females. besides 41 children in the Infant class below, and on seeing their interest. and attention. he said, "these people are alive". and at the noon service attracted by the unusual circumstance of the baptism of several children, there were 65 males and 50 females - They manifest a readiness to work and also to contribute - The S. School instituted by Mr. Coffing had been discontinued & was again desired by them, so that we began again - and weekly did the eight teachers and some others assemble to go over the lesson with me writing down the questions & answers in which work they have acquired some facility since they first began with Mr. Coffing - & were unable so to write from his dictation that they could understand it when out of the house -

We had a meeting of the community to arrange for their contributions for the coming year, and they subscribed very readily 110 piasters pr month for their share of school expenses - & on my presenting the subject agreed to bear a part of the salary of the new preacher beginning immediately - and for this subscribed about 90 p. in all 200 p or 9½ dollars - the number of subscribers being about 30 men -

The two schools are well-attended - having about sixty scholars both taught at present by natives of the place.

To me the work seems very hopeful and I anticipate very substantial progress under the labors of Garabed. He has the right idea of his relation to them - and looks forward to the time when they will support all their institutions. With the growth that we hope it can not be far distant. His salary is fixed for the present at one half - what the former preacher received, of which the present contribution of the people is about one quarter - Besides their gifts above-mentioned they collected of their accord a considerable sum some 30 dollars for the poor - and even entertained the project of buying a bell - and clock for the church - They seem to like the idea of doing their own work and bearing their own burdens - though withal they show ~~a~~ very tractable and docile spirit. They need the advice - and training of a resident Missionary. and we hope they may not long remain deprived of it -)

For Tarsus. I have not so much to say - as I was able to spend only a few days there - The people are different from those of Adana, more simple - less independent. perhaps more warm-hearted - Business does not drive them as it does the Adana people though they are not inactive. The work is making good progress - and the day we reached there, a young man - and his young wife had come out on our side - and been driven, with her from his father's house, with nothing but the clothes they had on their backs. Both of them seemed determined to persevere - They are of good family, and both intelligent & convinced of their duty to follow the truth - This community have once decided to call their present helper as Pastor - and arrangements may yet be made to that end - They have a small school for which they pay in part. The teacher is a young man from Adana..

There are no villages at present occupied. nor can there be till a resident Missionary shall come among them. Are we not to have one new man from America this year? We hear of no one. and do not understand it. We are now only *seven* men with *six* Stations - and Mr Goodale almost unable to do Missionary duty. What are we to do for Theological education? What for these six Stations? //

I might have said that B. Adadour has gone for the present to Killis, as there being but little hope of the settlement of Tomas Kalfa there his place has been filled that he might accept if so inclined a call to Kessab.

- We hope to go on soon to Aleppo - and spend the rest of the winter.

With highest esteem & kind regards to yourself and family & associates -

Yours truly
Andrew T. Pratt.

I subjoin some notes from my last visit to Killis.

The mussulmans of Killis, as has been formerly noticed, are very liberal in sentiment, and have often listened to the gospel in our chapel. Though there is not as frequent attendance as two years ago, occasional hearers both male & female are not uncommon — ~~as~~ my notes say as follows.

Yesterday, a well-known Moslem of this place came in as I was preaching and, being invited to it, sat on the seat usually occupied by the Missionary below the pulpit, in a prominent place and attentively listened to the sermon on the subject "religion not outward but of the heart" and on going away said "the true religion is this"— This man has been an attendant before.

Again. A few weeks since, at the Sabbath School Mon. Concert, another Moslem was present, when Tomas the preacher was exhorting the children to learn the ten commandments, telling them it was the best rule of action they could find & appealing to them for the truth of what he said, when the Mussulman lifted up his hand & said I bear witness this is the true rule. Tomas, then went on to say that they would all be men in 20 or 30 years and be bound to teach this truth to all - and their fathers would be gone. The next day he met this man in the street holding one of his boys by the hand and looking for the other, when he said - what I heard from you yesterday went to the marrow of my bones, and I am going to put my children to School. The same man went among the Greeks and said why do you not become Protestants — theirs is the true religion, if I were not afraid I would become one myself.

Another, young & well educated man received a New Testament from Tomas, and held frequent conversations with him and other Protestants. He did not dare to come to our Chapel but often went to call on a friend whose house adjoined (it ~~our chapel~~, and, sitting by the window, unknown to any, he would be listening to the words of the preacher — He finally forsook the mosque, and was reproached by his parents for becoming a Giaour.

Again — Tomas some time since was walking in the fields with a Greek, Protestant when they met a Mussulman of notorious character and entered into a conversation with him, which soon turned upon repentance and forgiveness, and they preached forgiveness by Christ. The man became thoughtful, asked if his sins could be forgiven, and talked in the most serious manner — and before separating he said. I have just had a present of a watermelon, let us eat it together — so they sat down and ate and prayed together — and separated. Three nations Armenian, Greek, & Turk had united thus in prayer as fruits of our preached gospel — Who can tell what may grow from such seeds sown in the field —

In the shops, and the market often does Tomas sit down and talk and read to six, eight or ten Mussulmans, as many Armenians gathering perhaps to hear the discussion- An Armenian woman one day said in such a crowd "again this man is deceiving the people'. A Mussulman answered - 'be still he is reading God's book and it is the truth & not deception'.

Again- Tomas made a visit lately to a Moslem village of Arabs, where he had had business relations, and introducing the subject of religion by referring to their own, talked to them in this wise. You profess to be Islam (or Moslems) that means men of faith, of devotion to God- and beginning from this text he preached to them of true- religion. He said "I am Islam. "I believe in and consecrate myself to God. can you say that you are"- They exclaimed - "we are hogs- where is Islam and where are we" how far apart. They have no teachers, no schools, live in ignorance, and just then seemed to feel it, and wish for something better. There are hundreds and even thousands of such villages - do they not need the gospel.

These incidents show how wide and how excellent an influence may be exerted by an earnest and devoted preacher in such a place- It is by no means to be measured by the two-hundred souls in the Protestant community-

Another incident will illustrate this —

The Armenians of Killis are broken into two parts and are continually quarelling with each other. Recently the spirit ran so high that as the priest of one party was to perform mass on a certain day - the other party determined to stop it by violence & prepared to go with clubs - Tomas and one or two Protestants interfered - and persuaded the one party to withdraw the priest & the other to put away their clubs - much to the satisfaction of both - and at a subsequent time - was invited to their church to mediate between them - and there opened the word and preached to them "of righteousness and temperance", many of them listening gladly -

All these are silent influences but are they not powerful - and will they not bring forth good fruits. if we wait for them.

A. T. P.

Killis 22d Sept 1862.

Antioch Dec. 13. 1862.
Rec'd. Jan. 22. 1863.
[illegible] Apr 30

Marash Oct 20th 1863

Rev. R. Anderson LL.D.
Sect. A. B. C. F. M.

Dear Sir

The report of the last six months of the Marash Station has not been rendered to the Rooms - and I take the day to give you a brief history of its events. -

As you already know the last Annual Meeting recommended our removal hither - On account of the illness of our children I was not able to be present at that meeting yet as Mr White's health was so poor & Dr. Goodale had left the place, there was no question but that it was our duty to come - Accordingly we reached here the 16 of April, now six months ago. -

We found on our arrival a very unusual state of things in the community & church - and one far from desirable - Mr White had been long feeble & a few weeks before had been thrown from his horse & rendered helpless for weeks. There was & had been for some time - a growing discontent - & great want of confidence in the officers both of the church & community - the deacons - church session & select men - The students or Helpers were included in it The missionaries suffered from it - and the helpers themselves were not perfectly cordial towards them -

The cause of this, other than the natural causes, which you well understand was in some measure, irregularity in the election of these officers, it having been delayed for months, on account of Mr W's feeble health & his inability to attend to all the necessary work, & some inefficiency in the officers themselves - A very marked occasion however, was the course of the preacher Baron Sdepan, whose unnecessary & injudicious collisions with these officers, and crude opinions freely uttered gave rise to most of the difficulty - - A new election was held - one deacon resigned. a new one was afterwards elected, a monthly church meeting for report of business was agreed upon - and the trouble gradually passed away, so that those who were most earnest for strict church or Congregational action - are now very glad to have the business transacted by means of a Session.

The coldness of the helpers seems to have been occasioned by Salary - troubles - and to have been fostered by B. Sdepan whose reports of things in Constantinople made them feel that they were hardly dealt with - This feeling has now I think in good measure passed away -

- We have as yet no Pastor - This fact and the occasion of it is a very great source of grief to us - B Sdepan came from Constantinople in August last year - When he had been here a year we laid the matter before him - but he refused to become

Pastor. said he would labor in connexion with Missionaries but did not want to be holden to the people. M refused to enter into such an arrangement, and as he had been invited to Marsovan he determined to go there, very much to our satisfaction. On its becoming known that he was to leave, a party quite considerable in numbers but scarcely containing a half-dozen men of weight & influence immediately began to oppose his going & with very great violence accusing the others of driving him away. After many conferences & much vacillation on his part one hour determining to go & the next to stay - he determined to stay and receive a call to be pastor into consideration - Arrangements were made for a vote but it became evident that a large minority & of the best men in the church - or perhaps a majority of the church vote would be against him, and as it would not do for him to leave us with such a party in his favor - the election was postponed for three months. in the hope on our part that they would be satisfied with that ~~longer~~ experiment - The fact is he is utterly unfitted for the place - his preaching very poor, his labors among the people very inferior, and besides a certain polish and show of knowledge (which captivates some) his ideas are crude & ill-digested if not loose or erroneous - What the result will be we can not say - If the people choose him as Pastor and he stays we must submit with the best grace we can - If he does not remain we shall be thankful -

- Another sad experience is the introduction of the English church (as it is called) from Aleppo - The apostle of it is a former church member and troubler of our church - who has been cut off for drinking spirituous liquors - The second member is "Gapriel" cut off from the same cause - The third is "Tashjy" once a drunkard a candidate for church membership at our last communion but not received, & who was drunk in the market last Saturday. The fourth is a former Helper of ours of whom more in the sequel - viz "Hohan" - These are the prominent men in their body and constitute half their whole number - It has not been as yet any serious evil - Priest Garabed of Diarbekr came here in the summer but did not administer the ordinances & in general pursued a more moderate course than he has in other places -

. Hohan - This young man a member of the Albistan Church has been a student & helper for about three years - and at the very beginning of this relation, while here in Marash was engaged in a very suspicious intimacy with a woman from Albistan now here - He will take an oath that there was no criminal intercourse, although he and she confess to the fact that they were repeatedly in bed together - & in undress - and handle each others breasts & privates, & did everything short of carnal intercourse. This matter was concealed till last year when confessing a small part of it - (hugging & kissing) to Mr White

& professing deep repentance - the matter was passed over as so long a time had elapsed. In August of this year we were in Albistan the whole truth became known to the church & to us - & he was suspended & dismissed from the service. It afterwards appeared that he had not only been eating our bread while concealing such things from us but had been for months cherishing the notion of becoming a churchman - I have put this on record here as I may have occasion to refer to him again - These are some of our hardest trials -

Albistan - As intimated above Mr White & myself visited this place in July-Aug. We found more than usual quiet & peace here and enjoyed our visit very much except the developments in respect to Neohan. The second Sabbath the Sacrament was administered four men & two women from Albistan & two men from Yarpuz were received to the church - and six children were baptized.

Yarpuz. We spent a part of two days there - They have been without a preacher for months, but have improved in their spirit - and appeared to us more hopeful than ever before - They seemed more modest - & gentle - more intelligent and firm in their faith and four men gave us some reason to hope they were renewed of these two went to Albistan with us and entered that church. We hope there may be more another year - and we have determined to occupy the place another winter at least.

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We have been much straitened this year for funds. We shall hardly come out now free from embarrassment - and yet we have cut off one third of what we gave for Schools - sent one Helper to the Antioch field - and dismissed three students. We could not do more & our funds would not let us do less -

The most cheering & hopeful movement of the summer is our new enterprise of building a Chapel or School house for worship in the opposite quarter of the town from that which our church occupies - It is a thickly settled Armenian quarter & we have long had a place of prayer there - but rather as an adjunct to the larger establishment here - and it has not been much of a centre of influence - It has been our object & is now our hope to get a permanent place - and so a permanent congregation - and then at no distant day a separate church organized and in operation. The Chapel is built partly by funds from a friend in Scotland - & some in Indiana - with some other funds & the gifts of the people. We expect a preacher from Aintab - for the winter and one of the present theological class there will, we hope, take the place permanently in the spring.

- Mr White left us some six weeks ago en route for America and we are alone - indeed he was gone a part of the summer and took no part of the responsibility while he was here - I do not like thus to be left alone in a field which makes such demands as this does. And I respectfully enter my protest against leaving our Mission in a condition which not only renders this necessary & exposes the lives of those who are here but cripples our movements & vastly curtails our usefulness. I can not say that the fault is with the Committee, I believe not, but it must be somewhere. We have six Stations - Of these Antioch & Adana & Marash should have two men each & the other three one each making nine. We have now six. & the above estimate of nine is the least economical working force (in my opinion) which should be on the ground - For education we have now no capability - we have only men eno' to stay by the stuff - They have no School in the Northern Mission & we shall have none - What will churches do 4 years hence for Pastors or how vacancies be filled? I can not tell - nor can any one else - and yet who can enter the work of teaching in any newly proposed & well organized School? I shall be thankful if I can bear the load I can not escape here - I would not willingly add a straw to it.

I add only a single item of incident for the press -

-// Ovagim Krikor - A few weeks since died in this place - this young man - 24 years of age - with a good hope of a blessed immortality. It is no small joy to us when one of our people - live through the life & die the death of a Christian. This was the case with Krikor - I well remember how some six years ago in Antioch. a ragged boy came to our house - and telling a brief story asked first of all for a Testament - saying he had not read one for days. He had fled from Payas (some 40 miles -) where he had left his mother & sister in the hands of his father who enraged at his being a Protestant had tried to kill Krikor & to persuade others to kill him - on which account he fled, while the mother & sister were still suffering this brutal man's beatings. Krikor remained in Mr Morgan's family for some months an active and earnest Protestant - Thence he went to Aleppo & in the midst of worldly influences became worldly & thence went to Constantinople. He returned here about a month before his death, an earnest Christian - His mother who is now here - was overjoyed - She had suffered all but death for Christ & now her sone had come to help her & comfort her. He began work as a barber - & was faithful to all who came under his hands Protestant or Armenian - till he was seized by the fatal fever - On his sick bed in prayer & exhortation he still labored for Christ & delighting most in hearing the Bible read - urging his mother not to weep for him - he rested in the full assurace that "God was his friend" & the "place to which he was going better than this". We thank God for his grace which takes these we hope ransomed souls home -

With much love to all at the Mission House - - and to yourself & family.

Yours. truly

Andrew T. Pratt

Marash Oct. 20. 1863.
Rec'd Nov. 28.
Ack'd Ap. 16. '64.

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Marash July 28 1864

Rev. R. Anderson D.D.
Sect A.B.C.F.M.

Dear Sir

My time has been so fully occupied & strength so consumed by varied cares & troubles since my return from our Annual meeting - that I have not ~~had time~~ been able to write letters which the Meeting requested - and I now defer that for a few days to give you an account of a recent visit to Zeytoon - -

// You know it has been for years impossible for any Protestant much less a preacher of the gospel to go near this place - & we have longed for an opening by which we might visit it. Last year one of Dr Goodale's medical students went & one of our helpers - but after a few days a mob took them from their beds & drove them out. This however was progress from former times & prepared the way for our visit - Last month. one of the principal men of the place being sick - he sent to his partner here who is a deacon of our church - begging that I would go & see him. My family was not in a condition to be left - but such an opportunity was not to be missed - so with two Zeytoonites & the medical student mentioned we left a little before noon. The road is very rough & we took two long rests - this brought us late to Zeytoon. & over road so bad that the guide said in one place that I had better not dismount - the horse was used to the road & would pass it more safely than I could - I thought so as in the moonlight I looked down the slippery steep - We reached the house about midnight - On the road our guides has pointed out the places where in the summer of 1862 the battles were fought between the Turks & Zeytoonites and the morning after our arrival our host showed us from the roof of the house the position of the Pasha his cannon & various troops. I do not know that you have ever received an account of this little war but as it has had an important influence on our work it worth the record - //

You well know ~~that~~ the Zeytoonites have been a lawless people. scarcely subject to the Porte. They occupy quite a district from 6 to 12 hours north of Marash & in a mountainous country. on the west side of the Jihan river - In this district are two small Turkish villages. In one of these in a quarrel over property between an uncle & his nephews one of the nephews was killed - the other fled to ~~the~~ Besan the neighboring Turkish village. and the villagers went out to bring in the dead. The uncle opposed their carrying the body by his door & in the struggle a Besan villager was killed. These villagers then appealed to their neighbors of Zeytoon &

they did not wish to deny the rights of neighborship & joined hand to take vengeance on this uncle & his family & adherents - a fight ensued in which the Zeytoonites were prominent & many of the adherents & family of this uncle were killed - several Zeytoonites also falling - To revenge one of these a Zeytoonite killed in cold blood three children of the opposite party - and Marash was aroused to fury by the cry that Zeytoon was exterminating Mussulman villages - The Pasha collected troops variously estimated at 5000 to 10.000 men - in three bodies. one from Marash under the Pasha - one of the Koordish tribe Tejirli - one of Circassian immigrants under Ahmed Pasha - The proceeded towards Zeytoon & were met in a valley about half way - when the Zeytoonites were defeated & lost several hundred men - The Turkish army then marched on the Zeytoonites fleeing & retiring into the mountains beyond Zeytoon except small bodies of them who hovered on the skirts of the enemy or gathered near the town - They approached by three roads & the Pasha established himself opposite the town - on the hill to the south - Zeytoon lay before & below him built house above house on the south side of the mountain which towers up to the north of it in abrupt precipices - A deep valley separated them & another deep valley runs nearly north & south at the western edge of the town. It was morning & the cannon had Zeytoon in range - The Tejirli were coming up the last mentioned valley & the Circassians around the North East shoulder of the mountain on the same side the valley as the town - A few scattered Zeytoonites from the convent or other shelter were shooting at those who came in their range - and a panic siezed the Turks & they fled without firing a shot at the town. The Zeytoonites pursued and two or three hundred of the fugitives fell before them & were stripped to the skin - The routed army came back to Marash that night burning with rage - They had lost more than they gained - though they had burned after their first battle several hundred scattered houses in the district. It was better for all concerned as it was - If Zeytoon had been cannonaded & plundered - French intriguers would have found a case much more to their mind than the one they have now tried to make so much of, and if Zeytoon had not suffered the defeat & the mortification of seeing a Turkish army actually in their boasted strong-hold the day of their reformation wd have been indefinitely postponed - As it is they attribute their deliverance to heavenly interposition - but have learned a lesson of Turkish power - A town & district with only 1500 houses can not defy much longer the power of this government.

From this and other causes a great change has come over Zeytoon — This is manifest not only in the fact that we could go there so freely & walk the streets unmolested or sit in the market & talk as we did no one hindering — but also in the fact that for a year past there have been no local quarrels — They themselves say we are not as we were — Every man & boy has his pistols in his belt — & often over trivial matters blood was shed — as a few years ago over a matter of 4 piasters. but now for a year no such thing has occurred & they seem some of them to desire this state of things.

There has been for some months a new Society of "The Enlightened" among them who meet every Sunday & have an exhortation from the Scriptures from one of their number — They do not seek any connection with us — but we hope for good from it — as they oppose drinking wine — & breaking the Sabbath — We found also several who do acknowledge more or less fully that they are with us — One we visited in his own house — and read & talked to his family — His two boys are thorough Protestants — read the Bible & our books & sing one or two times. His wife — married daughter & her husband are all desirous of following the truth It was good to find such a family in Zeytoon — In the house of our host we had morning & evening prayers —

and many would gather around & listen especially several women who came also at other times asking to hear. One man came to see us who had left a partnership in which he was compelled to butcher on the Sabbath. We also visited a School where we found 40 or 50 scholars - the books mostly ancient Armenian but one copy of the modern Arm. Testament printed in New York we were glad to see there -

Since we returned indeed lately - a Zeytoonite whom we heard of but did not see has come to us to know if Government will protect him in following his conscience. He lives near the monastery & 10 or 15 minutes from the town but has been forbidden to go into the town - & been repeatedly beaten for his faith - We hope the Pasha will take up his case & civil & religious liberty be secured to him. I should add that the medical student remained eight days & had very full opportunities of conversing with many - especially on the Sabbath when they specially sought him - We have our hope for Zeytoon thus strengthened - //

Hajin - We have just received some information from this place - One of our Protestants has recently been there to trade - and one of the chief men there & a leader in the mob which drove Mr. Coffing away took him into his house & would let no one molest him - This man says Kozan Oghlou made us drive him away we were compelled to do it - & now we are sorry for it. He asked ~~that~~ a Bible in Turkish be sent him - Others wanted books - and our Protestant says he will go there with me if I will go - We also sold a Bible here some months since to go to Hajin -

A word about Fundajak & I have done - This village is worked by the Home Miss. Society & lately three young men have come out on the side of the truth - Persecution has been severe - The bride of one was taken from him but an appeal to the Pasha at last restored her - Another was driven from his father's house & came here his wife choosing to follow him - saying "wherever you go I will go" - He has now returned to the village there is much inquiry & many who come at different times to hear - while others oppose & blaspheme - All this is good. We sometimes sigh for the inquiry & opposition & persecution of olden times here in Marash -

We here need the Holy Spirit - first - and a good Pastor for the first church - next - and then we may hope to see good things -

We are thankful to have Mr Goss's valuable assistance - and Mr & Mrs Montgomery's cheering company for a few months this summer - but will not yet speculate as to what we shall do in the winter - labors -

We remain with warmest salutations to the friends at the Missionary House & specially to yourself

Yours truly
Andrew T. Pratt

Marash, July 28, 1864.
Rec'd Sep. 21.
Ans'd Dec. 20, 1864

400

(~~copy of letter written as below & forwarded but supposed to be lost~~) The Missionary Physician.

Marash, Aug. 9th 1864.

Rev. R. Anderson D.D.,
Secy. A.B.C.F.M.,
Dear Sir,

The annual meeting of the Mission to Central Turkey, instructed me to write a letter to the Mission Rooms, giving an account of the course pursued by myself in the practice of medicine in this country.

In complying with this instruction, I beg leave first to urge to what I suppose to be the principles which should direct in missionary medical practice in this country, if not more or less in all, and will also take the liberty of indicating how far I suppose I have been able to carry them out.

The fundamental principle is founded on the fact that physicians are sent out by a Missionary Society from which it results that they are to make use of their medical skill in such a way only as to further directly the objects of this Society. No other use can be legitimate to the missionary physician, whatever a christian self-supporting physician might or might not rightly do. To this principle I have endeavored to conform my practice.

In carrying out this principle, there are three, or perhaps I may say four branches of service all more or less subservient to the principal end, and all affording fields for the missionary physician. The *first* is service to the missionary families. I should hesitate but little in saying that this is the most important of the four. Not always can a physician save the life of his patient, but in some cases his agency is plainly seen, and the value of it cannot be measured. It is no small satisfaction to myself to be able to reckon in the results of my missionary life, the prolonged life and labors of two such faithful sisters as Mrs. Nutting and Mrs. White, not to mention Mrs. Morgan and Mrs. Walker to whom my assistance was not so indisputably essential.

The second branch of service, is acquiring and using influence with men in station and power, for the promotion and furtherance of our work. In such a country as this, the friendship of the chiefs of the governing race, is not only of great value, but by no means is it more easily secured than by the practice of medicine. In this respect also there have been times when my own services have providentially been of prime importance. The obtaining of the preliminary documents for the firman of the church in Aintab was due in a good measure to the fact that the Governor was in need of our medical services, and more than this, not a little advantage has accrued once and again in Marash, since my coming.

The third branch, is direct practice among the natives, as a means of obtaining access to many houses and hearts otherwise closed; or affording suitable occasion to labor directly for the spiritual enlightenment, conversion, or growth in grace of souls about us. The ultimate object of practice should be this, as I have no doubt. In respect to the matter of reaching this object, I am sorry to say this is the least satisfactory portion of my experience. (I suspect it to be so with others of my brethren.) I cannot tell how much good may, or may not have been done in this way. Many opportunities have been improved, but many have *not* been. In the hurry of practice and pressure of many cares, the tendency is to attend to the bodily wants and dismiss the patient. We have never had dispensary practice, with preliminary reading of the Scriptures, and the result is as I mention.

Perhaps it is to be charged to personal unfaithfulness, and yet I know *some* good has been done. Only this morning I was kneeling by the side of a dying girl, and directing her to Christ. On the point involved in this section, the personal experience of missionary physicians in different fields, it seems to me, might if gathered, be of value in estimating the exact value of physicians in missionary labor.

The fourth branch is rather incidental but almost a necessary incident. The physician needs an assistant - a native is taken, trained more or less, and becomes a practicing physician. To this, more or less time will be devoted, and in the long run it is economical of the time of the missionary.

To conform this service to the fundamental principle laid down, I have always held that none but Protestants should receive this education. To this I have always strictly adhered myself, and some of the young men who have been under me are useful and even efficient christian laborers. I know of physicians, (missionary) who do not conform to this rule, but I never could approve of putting the power committed to me for the gospel's sake into the hands of those who were not, professedly at least, friends of that gospel. They may indeed deceive, and ultimately use the weapons given them against our cause, but if that be possible, it is certain those who do not profess to follow the truth will do it. So much for the principles and their working in my experience.

The financial part of the subject may not be capable of being brought under principles of definite application everywhere. The above-mentioned principles being the guide, in some places the taking of full and regular fees may be the best method, in others, the taking of no fees. Let me here remark, that the action of our Mission at its last meeting, fully meets my approval. Further than this, my own experience was the particular subject I was instructed to embody in this letter. I commenced practice in Aintab about April 1st 1853, and received a fee of six cents from patients who came to the office, and twelve cents from those visited at their homes.

The sole object was to render the work self-supporting, and perhaps restrain unnecessary application. I had brought about one hundred dollars worth of medicines, and that is all the expense my practice has ever been to the Board for medicines, assistants or travelling, though I have purchased for my own or my students' use, not less than $1,500 worth of medicines. The plan above mentioned was pursued two years, during which the sum of $45. accrued over the expenditure, which was used in the incidental expenses of the **station**. At the end of two years the practice became so extensive as to interfere with my other duties, and it was turned over into the hands of my student, I giving advice in difficult cases. He took all the fees - the medicines belonged to him, and the character of the missionary could not suffer from any mercenary idea attached to that of physician. In this way an independence was secured; no one felt that he had any right to claim my services, on offering the customary fee to me, and yet, through my student, cases worthy of help, whether among the poor and dangerously ill, or among the more powerful, whom it is well to conciliate, were easily attended to, and there being a fee to be paid to the student through whom all medicines are dispensed, the idea of mere gratuity is avoided, while the idea of obligation for my services is not lost.¶ This plan, when I have been in circumstances to carry it out, as I have been since coming here, I have found to work remarkably well. It enables me to secure all the objects referred to in my first, second and fourth divisions perfectly, and bringing me more or less in contact with the seriously ill, affords opportunities for personal labor, as referred to in the third. In a place where access to the people is difficult it might need some modification, but the principle of an intermediate, who is to receive the fee, and be supported by the profits, I believe to be a valuable one and very useful in actual practice. The question will arise whether the poor are in such case well attended to. Actually thus far, I believe they have been supplied with medicines in a suitable manner. I have a part of the time owned the medicines myself, half the proceeds going to the student, the other half replacing the medicines, and besides all that the poor consumed yielding a slight surplus, from which, in Killis and here, some thirty dollars each have been devoted to church building. This is substantially the plan I have followed, and to my own mind it has been successful, i.e. has given the maximum of good to be derived from medical practice, with the minimum of labor, and what is more, as perfect a preservation of the distinctive missionary character as is possible in the case. It is true I am less of a physician than I might be — I hope I am more of a missionary than I otherwise should be - and at least in some measure carry out the object of the Board in sending me to Turkey. It is hardly necessary to add that I make no reference to the course of any other physician - at least no reflections. I do not prescribe rules to others, I have simply detailed my own.

Respectfully,

Andrew T. Pratt.

services is not lost. ¶ This plan, when I have been in circumstances to carry it out, as I have been since coming here, I have found to work remarkably well. It enables me to secure all the objects referred to in my first, second and fourth divisions perfectly, and bringing me more or less in contact with the seriously ill, affords opportunities for personal labor, as referred to in the third. In a place where access to the people is difficult it might need some modification, but the principle of an intermediate, who is to receive the fee, and be supported by the profits, I believe to be a valuable one and very useful in actual practice. The question will arise whether the poor are in such case well attended to. Actually thus far, I believe they have been supplied with medicines in a suitable manner. I have a part of the time owned the medicines myself, half the proceeds going to the student, the other half replacing the medicines, and besides all that the poor consumed yielding a slight surplus, from which, in Killis and here, some thirty dollars each have been devoted to church building. This is substantially the plan I have followed, and to my own mind it has been successful, i.e. has given the maximum of good to be derived from medical practice, with the minimum of labor, and what is more, as perfect a preservation of the distinctive missionary character as is possible in the case. It is true I am less of a physician than I might be — I hope I am more of a missionary than I otherwise should be – and at least in some measure carry out the object of the Board in sending me to Turkey. It is hardly necessary to add that I make no reference to the course of any other physician – at least no reflections. I do not prescribe rules to others, I have simply detailed my own.

Respectfully,

Andrew T. Pratt.

Marash, Aug. 9. 1864

Rec'd. April 21. 1866.

Ack May 11. 66

Medical practice - Dr Pratt's
method - good - C.

Marash Sept 6th 1864

Rev. R. Anderson D.D.

Sect. ABCFM. Dear Sir.

// The last post from this place bore to the Rooms & to friends in the U.S. several letters from our dear brother Mr. Goss. Little did he or we think they would be the last, and yet it is my sad duty to announce to you & to his friends that we are bereft of him. Those letters were almost his last work and in five days after they were written he had passed from these scenes. He was really ill on Wednesday, but heeded it not, and only on Friday took to his bed - of fever. It came on quiet & insidious & was really though not in appearance the strong man armed. He did not *seem* dangerously ill till 24 hours or less before his death - and on

y. 28th Sunday at 3. p. m. he breathed his last. He had been delirious till a few hours before his death when he sunk into stupor and we had no conversation on his hopes - nor did we need it then - we had talked before of heavenly things - He had longed for the green pastures - The last book he read was "The Better Land" - How much better he knows it now -

It is not my purpose to write a memorial - I only wish to give my testimony to his worth as a Christian and a mis-

-sionary. I should say his character in both respects was of a high order. Mentally well-furnished - he consecrated it all to Christ - and delighted in nothing more than conversing on Christ and heavenly things - Genial & gentle he won the attention and confidence of those whom he met and was eminently fitted to be a good missionary - In his views moderately progressive he used tact & gentleness in carrying them out - and we hoped much from his labors here - He did begin a work of harmonizing & pacification in the first church - and his death seems to have sealed it - for all say we have buried the rest in his grave - It was to have been Communion the day he died, the service was held last Sabbath - in presence of a very large audience - but in sweet & solemn silence such as is very unusual among our undisciplined people - His funeral was marked by the same unwonted attention -

We do not understand this providence - We are crying out for more men, for help - God takes the strongest & most hopeful man we already have - May we have a spirit ready to learn & follow his teachings - //

Respectfully Yours

Andrew T. Pratt

Marash, Sep. 6. 1864.

Rec'd Oct. 18.

Ans'd Dec. 20, 1864

Death of [illegible]

(Cily) 402

Kessab Wed Dec 28th 1864.

Dear Brother

I have for some time been wishing to acknowledge two notes of yours to our lamented Bro. Goss which came to our hands since his death but have been unable till now to do it. You have sorrowed with us in this severe blow upon our little mission. We still stagger under it. All our plans are overturned and our hopes blasted in this sore bereavement. But this we know that *his* spirit was plumed for the flight.

The Photographs you so kindly promised to send will be much prized by us who remain.

// For ourselves - my family are now pretty well - including one born since you were with us. I am not myself however as well as when you were here. You know it was my intention to take a vacation this fall and go over the mountains to Kaiseri. Medical demands at Oorfa and

Kessab, however, turned my face this way, and we went to Oorfa. The the matter of the ordination of B. Harootun came up- and was a great draft upon my strength. It was a great grief to us to find one of our young men swerved so far from the truth- and all the more as Bro. Nutting defended him and upheld him in every particular. Long discussions with Bro. N. exciting to the brain and trying to the feelings followed. Our decision was unanimous with the exception of Bro. N. and our course was clear, but we are left in the uncomfortable position of having rejected a pupil, while the master openly maintains and even preaches the same doctrine for which the pupil was condemned, as Mr. Nutting did the last Sabbath we were there, in the most unmistakable manner. This is and will continue to be a very serious evil, and great trouble to us all not only in relation to the Oorfa church but all our other churches.

This visit and its unexpected trial of

my strength seriously undermined what little vigor I had. Thence by rapid travelling I came here and went with Bro. Morgan over to Tarsus and Adana, in the first of which places a Council was held the result of which was the deposition of Pastor Adadour from the Ministry for adultery. This visit brought me down and I was hardly able to attend the Council. Intense headache and fever prostrated me and although I was able to reach Kessab I am not yet well, nor master of my brain. I go home now not as able to do work but from a medical necessity connected with dear Sister Montgomery. Else I might turn my face south to find more rest. Our mission is indeed brought low. I cannot be depended on for labor and if Bro. N. should be recalled, we should have indeed no strength left for our great work. We should regret exceedingly to have him leave, for we are not able to care for the field already on our hands, but the consequences of his remaining would be more disastrous.) In every case, the imperative necessity that this mission be strongly reinforced at an early day, must be very apparent to all.

Excuse my rambling letter, and accept from us all, warmest love,

Very truly yours in Christ

Andrew T. Pratt.

Rev. A. C. Thompson, D.D.
Roxbury, Mass.

Kessab, Dec. 28, 1864.
Rec'd Feb. 14.

Nutting
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Marash (Turkey) Mch 21. 1865

Rev. R. Anderson LL.D.
Sec. A. B. C. F. M.

Dear Sir

It is a long time since I addressed you not that there is nothing to write, for there are several cheering matters worth detail – as e.g. the comparatively good state of the first church – the addition of 18 at its last communion which was administered by Rev Kara Krikor of Aintab before an assembly of some 1500, and the flourishing condition of the second church which has just called a Pastor whom we hope to see ordained a month hence (he having accepted the call). all this and more is worthy of fuller statement – but I am not able to go into it.

My only object in writing now is to apprise you of my state of health and the plan I have at present in mind in regard to myself – To go back to the summer – I was not very strong in the spring & hoped much relief from Bro. Goss's coming – After returning from the meeting – a very vexatious – and aggravating trouble broke out in the first church whose last embers still smoulder. this wore upon me till Bro G. came – when he relieved me of the burden & I found other work. He is sick-

1

ness & death were a shock - and I found no rest. I had contemplated a trip over to Caesarea for relaxation - but was led by medical requirements to Oorfa. Kessab & Adana. In the latter place I became seriously ill - and my head now refuses all exertion - I came home two months since and have been able to live here with the minimum of labor taking no care & expending no strength in the work of the community, hard as it is to live so idly. I am stronger than when I came home - and my headaches not so constant or so violent - but I have not gained enough to enable me to hope to be able to spend the summer here - After getting the opinion of Bro's Schneider & Montgomery - I have finally decided if the mission consent be be absent for 6 months or so on a voyage by sailing vessel if possible going to America & returning. choosing America as it is necessary to go somewhere, and I may as well visit my mother if I must leave my family - Miss Spencer who came out with us - will probably return with me though she was expecting to go with Mr & Mrs Morgan - I am very sorry to communicate this to you & when I feel a little better almost repent but I am sure ~~soon~~ to return to the same decision in a day or two - May the Lord direct us all

Yours very Truly in the service of Christ

A. T. Pratt -

Marash, March 21. 1866.

Rec'd May 2.

Ansd June 8.

Tripoli (Syria) May 23 1865

Rev. R. Anderson LL.D.
Sect. A. B. C. F. M. } Dear Sir -

There are two or three subjects in respect to which I have to address you either by the necessity of the case or by appointment and I will venture to include them all in one letter.

(1) You will probably be glad to hear that my contemplated visit to U.S. of which I wrote you some time since has for the present at least been abandoned. On consultation with the Mission I found their opinion in favor either of a return with my family or a trial of some place nearer than America and as I could not bring my mind to taking my family home, as Mrs Pratt is well and able to be of much service in the work at Marash, they advised me to accept an invitation of Mr I. G. Bliss and go to Constantinople with a view to spending my time there or going to any other easily accessible and healthy place - I most cheerfully accepted the plan and have some hope that it may afford me the needed relaxation & benefit. Meanwhile my family all remain in Marash. Pursuant to that plan I came to the coast via Kessab

and Latakea and not finding the steamers right to go immediately to Constantinople, I came down here to see Mrs. Adams and arrange if possible for her removal to Kessab.

A word about her case. The sudden change they experienced in passing from the cold of America and even England to the heat of Alexandria brought on an atonic hemorrhage on account of which Dr Post detained them here. She never has had such an attack before - and is now recovering from this. I hope when removed to Kessab which I hope will be this week she will speedily regain her strength.

One reason for my visit to Kessab was to see Mrs Morgan again and come to a final decision in her case - The result I will give you. Mrs. Morgan is not sick nor is she yet absolutely broken down but she is subject to a monthly congestive hemorrhage which has been steadily growing worse and from which in this country she will not rally and this has already continued as long as prudence will by any means permit. I might consent to her remaining, say, six months more but by no means longer - She will incur the danger of serious harm. A return now will doubtless result in recovery within a limited period. Their remaining six months would not meet the necessities of the Mission. We are brought very low & can by no means spare Mr Morgan for the year to come. Neither the care of Aleppo & Antioch Stations nor of the Treasury & general business can be thrown upon Mr. Schneider or upon Mr. Montgomery - and they as you know are our only available strength - We could therefore devise no way but Mr Morgan's going & returning. The expense is a serious objection but we are already so reduced that we peril the work in our unoccupied Stations on the one hand and our own lives on the other. We throw the responsibility of this state of things on the churches - who withhold us help when we are ready to perish. They have not left their armies on the battle field so unreinforced, but we are being overborne as really as if a forlorn hope facing ~~some~~ the cannon's mouth & vainly storming an impregnable fort - Before God we are not responsible. Let them answer it to the Master -

To return - You will notice two items in the estimates which need a word of explanation - The Antioch estimates ask for an addition to salary & deficiency in past years for Mr. Morgan. This is not based on any increase of the ~~price~~ cost of living for in this case all of us suffer alike, but upon previous & long continued deficiency in salary. Four or five years ago with a family of one or two children his salary was put in the Estimates at $850 but in appropriations was cut down to 800. He was then paying rent of more than $100 a year and did till his removal to Kessab. For this rent he made part provision from private funds & since removing to Kessab has expended on the house to make it comfortable for residence summer & winter a sum amounting to the rent many of us pay. Meanwhile his family has increased to four children, the amount of service necessary in the house has increased & his salary believ'd to be deficient 4 or 5 years ago in the same. Consequently he is in debt and the sum asked on this score is $150 for the 5 years. For the future he will not probably reside at Kessab and will probably need the increase noted—

Mrs Coffing's & Miss Proctor's salaries were also increased in the Estimates $50. The former was $300 till it was reduced to conform to Miss Proctor's which is now also found utterly inadequate— For her necessary expenses it is disproportionate to the salaries of others and both Miss P. & Mrs C. suffer inconvenience & it may be harm from it—

I hope to be able to write about Marash before long—

With many salutations

Yours truly A. T. Pratt

Tripoli, May 23. 1866.
Rec'd June 26.

Ack'd Aug. 3, 1866

Pru. Com.
Salaries
Rel. of the [illegible]
Dr. Pratt's case

Constantinople 10th July 1865

Rev. R. Anderson D.D.
Sect. A.B.C.F.M.

Dear Sir

I addressed you a few lines from Tripoli Syria informing you that I had turned my face hitherward at the request of the Mission. I have now been here just one month, and though I have had some drawbacks, I think the cool air and the rest and relaxation are giving me decided benefit. I hope to return after the hot season is over able again to go to work in my field — at a moderate rate — which is all I expect ever to be able to do — And here I will take occasion to say a word about missionaries' being left alone — The experience in my own case and in that of Bro Nutting — the one in one direction & the other in another with observation of other cases has satisfied my own mind and produced a decided conviction that one missionary ought never to be sent to occupy any field alone — So strong is my conviction that I do not expect ever to vote for occupying a Station until two men are found for it. Better work it from a distance as an Outstation than run the risks & suffer the evils to ensue to the

Missionary force itself. Connected with this question is the query whether with a limited amount of laborers the American Board has not attempted to occupy & hold a greater extent of surface than is consistent with the wisest use of forces - But that I will not enter on. - Indeed I began only with the intention of saying a few words about Marash -

The Report was necessarily brief - as I was not able to go into details - but the success of the experiment of a Second Church demands a few words more -

The people who separated to form that church, though they were mostly determined by territorial limits were of the poorer & more honest & straightforward of our people - They were therefore willing to begin with a small beginning - and to labor for an increase - They appointed an excellent Church Session, and then we secured an excellent Candidate for the Pastorate. This was not however without opposition - Several prominent men were opposed to his coming but it not being a factious opposition, he won them all over, and all went to work not only in giving but in laboring with their hands - and with their tongues for the material & spiritual upbuilding of the church - Armenian hearers were never wanting in the Chapel - and they were often labored with after their hearing the sermon - One by one - convinced of the truth and excellence of the doctrine they heard - men & women joined themselves to the little Community - & probably some seventy souls have been added during the year - An incident or two will illustrate this -

A widow - woman of considerable character & position had three sons the youngest of whom annoyed her by playing about the street on Sunday - She had never been in our place of prayer, but one day said to the boy - better go to the prayer (as our services are called) than be playing about all day - Hee took her at her word & came - So much was he interested that the next Sunday he said "Come mother" - "Come where?" was the answer - "To prayer" - "Go along I am not going to prayer" - "But you must here is your vail & boots put them on & let us go" And so he compelled her to go with him much ashamed however to be seen in so unwonted a place - She was much interested in the services, the like of which she had never heard - and the consequence was that she & her three sons soon were firm & earnest Protestants, and answered her priest who came to win her back by saying - you must give instruction like that to your people or you will lose them all.

The progress of this church illustrates the benefit of carrying the gospel to men's doors. Although there had been a church open for them on the opposite side of the valley for years many had never been within its doors nor heard an evangelical sermon till the new chapel came to their side and invited them in. It also illustrates the value of small congregations. The working force in Marash and the interest in the work is more than doubled by the division. They have done for their preachers very much more, and more for their church & more for Christ. The day of the ordination of B. Avedis will long be remembered. Such a gathering, nearly or quite 3000 people, was never seen there before & such fixed attention to a gospel sermon by such a multitude seated on the grass, a sea of upturned faces, is a thing seldom seen. The whole service made a profound impression upon all present. but the solemn ordaining prayer & the charge to the Pastor & right hand of fellowship were mentioned by many as peculiarly interesting to them. The people & the new Pastor felt a new joy which not a few manifested by coming up & silently pressing my hand (at the conclusion of the services – //

We hope there are better days for the First Church. B. Dejean is about leaving, and if the new preacher can draw their hearts to him & he love them –, we expect good from his ministrations. The sad case which for a whole year has distressed them seems to have been brought to a close by the excision of the principal offender and discipline of an accessory. There is much valuable material in that church & I hope they are wiser for their experience – and that in future they will have more consideration & wisdom.

//We hope, God willing, to open the Classical department of the school under B. Alexan in September, and are now looking for volunteers for the school from the churches – Two very promising youths in Marash will probably enter it – Without any reference to the school or knowledge of it, they decided for themselves that it was their duty to preach Christ and offering to go any where they might be sent, said the felt it to be their duty to go without reference to pledge of support.* As the disciples were sent by Christ two & two without purse or scrip in the beginning. So they would trust the Lord for their support. This encourages us to hope ~~that~~

2

the Lord of the harvest will send forth laborers into his harvest & for this we constantly pray & ask your prayers—

We rejoice in the signs of good in Marash, and hope our day of trial for the present is over—
For more laborers from the U.S.—I must reiterate our plea— We are nigh to extinction // Adana is suffering greatly— Oorfa in case Mr. N leaves needs much & immediate care— / and some or all of us are in danger of being crushed by burdens too heavy to bear // I have some hope that Mr Perkins may soon be refreshed so as to be able again to join our field, as I think he would like to do.

Now with warmest salutations of respect and love to yourself & all at the Mission House
I remain. Yours truly
Andrew T. Pratt.

Constantinople, July 10. 1865.
Dr.
Rec'd Aug. 29.

Rev. A. T. Pratt 406

Watertown N. Y. 14 Oct 1865

Rec'd Oct. 17
ans. Oct 17

Rev. R. Anderson LL.D.
Sect. A. B. C. F. M.

Dear Sir

I have to announce my arrival here with Mrs. Morgan & family safely & in good health. We had a comfortable passage and endured the voyage & labor of travelling specially Mrs. Morgan better than I expected.

Mrs M. will remain here for a season.

For myself, I am anxious to leave as soon as possible & now propose to sail from New York Sat. Nov. 4th. I am very desirous to see yourself & Dr. Treat about some important matters connected with our Mission - and if agreeable to you propose to go to Boston

Monday 23rd & spend the week in the vicinity.

Mrs. Morgan desires her warmest regards. -

My address is New York - for t present. -

I remain with warmest salutations to all at the Mission House. -

Yours in Christ
Andrew T. Pratt

Rev. A. T. Pratt, 407

New Haven, Nov. 4. 1865.

Rec'd. Nov. 6

New Haven Nov 4, 1865

Rev S. B. Treat D.D.
Sect A.B.C.F.M.

Dear Sir

I saw Mr Powers and he inclines to go to Antioch but is not yet decided – Miss Francis my cousin also is thinking favorably of going to Turkey – I find her well recommended and I think she bids as fair to be useful & happy there as any one is likely to – She is connected with the Am. Miss Soc & was expecting to go South but would easily be released from this temporary engagement – If she goes she would of course prefer to go with me – and I write to ask you if you think it would be best to expedite

the matter and if I had better
delay my sailing one week
in view of it.
The fact ~~that~~ she was expecting to
go South renders it easy for her
to leave at short notice —
Her brother the Student in Semi-
nary here has gone up to see
her & if they mutually decide
to have her apply — I will forward
her ~~testimonials~~ on Monday —
Meanwhile please write me
in answer to the above questio
on Monday so I may receive
the letter Tuesday ~~at~~ Care Wm
C. De Forest Esq — New Haven Con
I go to Hartford to-night

Yours very truly
Andrew T. Pratt

Stamford 11 Nov 1835

Rev. R. Anderson D.D.
Sect. A. B. C. F. M.

Dear Sir

You will be glad to see from the enclosed letter & document that there is *some* hope of an arrangement of this affair in our Mission without coming to extremities.

I suppose the Committee & we will wait the issue of this experiment — I pray it may succeed & save Mr. Nutting to us —

Truly Yours —

A. T. Pratt

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Rev. A. T. Pratt M. D.

Stamford, Nov. 11. 1865.

Rec'd Nov. 13.

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Rev. R. Anderson D. D.
Sect. A.B.C.F.M.
Boston

Steamer Etna at Sea Thursd 23d Nov 1865.

Rev. R. Anderson D.D.
Sect. A. B. C. F. M.

Dear Sir

Yours of 7th also your telegram & letter of 17th all duly reached me.

I am very sorry to hear that your last advices from our Mission are again unfavorable. I hoped that for a time at least the matter might lie along, but the indications seem to be different - I shall be anxious to know what course you take in view of the whole as it stands. I suppose of course that your dates are later than my last i.e. 26 Sept -

I had a free conversation with Dr Bacon, who seems to understand the case well - and to agree perfectly with the view you take - He said I have supposed that it would lead to his return on account of the mischief & for the sake of the harmony of the mission. I was very glad to find that he took such a view of it - He said he had not yet answered Mr Nutting's letter -

I hope Mr. Powers will be able to sail in January - & also that Miss Haynes (if she is a proper person) may come with him - I received a letter from Miss

Proctor urging that I should try to get her help - & so I must turn the matter over to you -

With reference to Mr Morgan's paper I need say little. It need only be viewed as the product of darker hours & as condemned by cooler judgement - but it may be not amiss for you to know what thoughts darker hours bring. The truth is we are sometimes quite at our wits end, and things seem even darker than they are in reality - I am myself in favor of diminishing supervision & increasing the responsibility thrown on the pastors & churches - but there is a limit to this and watch & care will long be necessary - I suppose we must make up our minds to see them get into troubles & get out of them the best way they can often with little help from ourselves -

I hope we shall all have grace to do all we ought to do & leave undone what we ought to leave -

We are having a slow passage - but the ship is comfortable & passengers few and respectable -

I remain with salutations to all -

Yours truly
Andrew T. Pratt

Rev. A. T. Pratt,
At Sea, Nov. 23, 1865.
Rec'd Dec. 18, 1865

Marash 8th Jan 1866

Rev. R. Anderson D.D.
Sect. A.B.C.F.M. } Dear Sir -

I have the pleasure of announcing (and I hope with much gratitude to God) my own safe arrival in Marash the 2d inst - accompanied by Miss Coffing who comes to make her residence with us - I found the whole circle in good health after a most distressing visitation of Cholera in the city, involving great labor and anxiety on the part of the Mission families here - I am happy to say that the deaths among our own people were comparatively few -

I take this occasion to refer to the painful subject which has darkened this year, and note several facts which I have gathered - I am sorry to say that Brother Nutting's course seems to me very reprehensible - and that I feel obliged to enter my protest in ~~the~~ respect to several acts of his, all of them subversive of all harmonious cooperation in the Mission work -

First - Mr. Nutting remained during the whole summer in Aintab without consulting the Mission or Station in which he took up his residence. this being contrary to the common law of the Mission, and against the wish of the resident Missionary - And not only so he spent the whole summer in endeavoring to propagate some peculiar views or expression of views among the people, and with such a measure of success that one of the Pastors and a church member stated to me their belief, among other things, that "God had not attached any other penalty to sin than the natural consequences of sin". a doctrine which I suppose to be fundamentally incompatible with all sound Biblical theology -

Second In a council composed of Missionaries and Pastors - after a free expression of his own view he thrice said to Dr. Schneider "you shall not speak" and also used the same language to one of the Pastors -

Third Mr. Nutting being invited to preach on one occasion in the pulpit of the Aintab church, announced a service for a succeeding evening without any permission from the incumbent Pastor or Missionary, and continued those meetings for the sole purpose of explaining and defending his views, for about a week, against their wish intimated to him that he would discontinue the meetings.

Fourth The church and congregation at Adyaman having invited a council for the purpose of ordaining Baron Kevork as their pastor, and having been twice disappointed in the assembling of the council, it was understood at the last Annual Meeting that it should be speedily attended to. This understanding & wish of the Mission has been systematically disregarded by Mr. Nutting – (to the detriment of the church & their relation to the Mission) the manifest reason being that he is not willing to proceed to the ordination of Baron Kevork as long as B. Harootun, his other pupil, is still unordained –

Fifth A council of Missionaries & Pastors, called & organized at the instance of a preceding council, held at the time of our last Ann. Meeting in Aintab – after full examination refused to renew the licensure of B. Harootun by a unanimous vote of all the members but Mr. Nutting. In spite of this decision of a regular ecclesiastical body Mr. Nutting commissioned Br. Harootun as a preacher to one of the outstations of the Mission & supposed to be in receipt of salary from the funds of the Mission –

"In view of these facts – I respectfully submit, in my individual capacity, that I see no possibility of harmony in the Mission, and beg that some relief may be afforded us, either by inviting Bro. Nutting home for conference & explanations, or in some other way – and can only add that if no relief is found for this sad state of things. I shall myself feel obliged to ask to be transferred to some other field of labor"

I am unable to give time to communicate any facts of which there are some cheering ones concerning Aintab & Marash.

I remain Yours faithfully
A. T. Pratt

Mr. Smith
Private.

Marash, Jan. 8. 1866.
Rec'd March 2.
Ack'd Mch 11 1866

Marash Turkey Apr 17. 1866

Rev G. W. Wood D.D.

Dear Sir

I forward to you with great pleasure - Theses & Testimonials for my three Students in medicine - I think they ought to prove sufficient - The testimony is not simply mine, and the Theses are in my opinion respectable - I shall feel very grateful if it succeeds - Kevork spent some time in Const'p - but could not get one there - He came home on my writing him of our hope here -

I allude to one more subject in haste - and not officially - // We are in the midst of our Ann. Meeting - Bro Nutting did not come - Our action will demand his recall in case he does not accept your invitation as he probably will not. I must say I hope this agony will not be prolonged much. We must treat Bro N. courteously and we do not say what we wish to say to those in his field. He does not hesitate to correspond with those in ours in the most open manner - The poison is working sadly in Aintab and one much used argument is "the Mission and the Board do not condemn it". It has found its way here - and into the

Eastern Mission. Must we wait till he shall be recalled — then give his answer to the Committee (which will probably be a refusal) and ~~then~~ the final action be taken? Could not some date be fixed after which his organic relation should cease & we be free to enter his field & help those who appeal to us for aid? /

One more point. He will make many statements some of which may surprise you. Please take this one as a key to them — a statement we have in his own hand-writing. "I did at the time consider the action of the council (at Aorfa) erroneous — as many of that council do now consider & some of them have confessed and as the Committee of the Am Board have written ~~of~~ a letter". That council was Bro S. myself. Garabid of Birijik & Krikor of Aintab; none of the first three either "consider" or "have confessed" &c — & it is not believed that Krikor has. Whether the Committee so wrote is for you to decide — There are other cases of strange perversion — Please remember this in the future — //

Many salutations to all — and to your family —

I remain

Yours truly

A. T. Pratt

Marash, Apr. 17. 1866.
Rec'd June 9.
[illegible]

Marash Turkey June 7. 1866

Rev. R. Anderson D.D.
Sect. A.B.C.F.M.

Dear Sir

The action of our last Annual Meeting having placed Antioch in charge of the Marash Station with reference to Mr. Powers' location here for the present at least, and there being important business to be transacted there — Mr Montgomery & myself have recently made a visit to that field and also to meet Mr Powers & party at the coast. As you already know in this latter object we failed from his delay in England.

It is my present purpose to give you some account of this visit to Antioch — the more especially as you had no report from that Station this year.

The road by which we travelled is first worthy of mention. Never before has one of us been able to go direct to Antioch although it is only forty hours from Marash and fifty seven by way of Aintab. The road has been utterly impassable for years because it runs along the skirts of Giaour Dagh a rebellious region from time immemorial. The operations of government in Giaour Dagh last summer have

reduced them to submission and the road is perfectly safe - We came over it on our return with no guard & no company but our own party. Besides this it is the pleasantest road in the country nearly level, being the plain between Mt Amanus on the coast & the ridges which correspond to Anti Lebanon further south the plain corresponding to that of Coele Syria and extending almost uninterruptedly past Antioch to the sea at Seleucia - Traces of the old Roman road are often found and sites of cities are not infrequent - The most important is the place called Nicopolis Seleucidis a site perhaps not identified (I can not tell) which they tell us was Nicola or sometimes Neboli - which being compounded is Nicopolis - It is about 18 hours from here and some 22 from Antioch - and is now made the locality for a new city called Islahiye - (the Reformed) - which is intended as a strategic position to hold the mountain in check - At this place we found extensive remains among them several altars on one of which was to be distinguished the word ΔΙΙ ΣΩΤΗΡΙ.
There are no buildings left but the present barracks are built on the foundations of the old castle -
The road differs from all others not only in being level & smooth - but also in being in many places wooded with groves almost forests of splendid oaks such trees as we never dreamed of seeing in any part of Syria -

Our visit to Antioch was productive of mingled feelings the predominant ones being sad. It was going to a deserted home most emphatically. Bro Morgan's dust-covered chairs & book cases were too true an emblem of the church itself - scattered, dilapidated, and dust-covered. We went to hold a Council to act upon the resignation of the Pastor Baron Sarkis. The church was called - but, two resident members being temporarily absent, only two male members were found - and one of these is an honest but very simple-minded and the other we found to be under the influence of drink. We therefore took the matter into our own hands - the council consisting of ourselves - the Pastor of Bitias - & members of Aintab & Marash churches - and sanctioned the Pastor's resignation - The condition of this church is very lamentable and we long for the day when some one can go there to reside - and restore these wastes

The Greek work on the other hand seems remarkably hopeful - The school supported by Dr Yates's collections has sixty scholars in actual attendance twelve of them girls & four or five Jewish boys - There are several Greeks who are inquiring and I am assured at least twenty who desire a preacher - Would that we had not only a preacher but an Arabic speaking missionary - for it is sad to see this destitution - The school in Suadea is also quite prosperous - having about forty scholars -

The Kessab church is yet without a Pastor as the one who went a year ago- left in the early part of the winter before he had been settled over them- They have now invited Baron Sarkis the former Pastor of Antioch and we hope he may be installed this autumn- Their state is not unsatisfactory considering the fact that they have been for some months alone- They support one girls & one boys school- and the little village of Ekiz Olook has a school of its own-

Bitias is in a sad state pecuniarily- repeated failures of their silk crop have almost reduced them all to the point of starvation & some having actually lived for days on plants & roots they could find in the fields- and consequently their payments to their Pastor have been nothing. Provisions have been high & his living difficult- Still the people are united in him, and he has no desire to leave-.

Oh for more men to care for these neglected & waste places which once seemed blooming like the garden of the Lord! There is no preacher at all in Antioch now and the neighboring villages are altogether neglected- How long must it be- //

Our circle here are as well as usual- We are longing for Mr Powers arrival- we feel so weak & feeble with Mr. Schneider gone- and only Mr- Adams & our own two families in full harmony with one another-

With warmest Salutations

Yours truly

Andrew T. Pratt

Marash, June 7. 1866.
Rec'd July 18.
Ans'd Sept 13 1866

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Marash June 27. 1866

Dear Sir

I am happy & grateful to be able to announce the safe arrival at this place two days ago (Mon. 25th) of myself & the young ladies traveling with me. A kind Providence has watched over us in all our journeyings by sea & land & made all things work together for our good. We left London Mon. June 4th had cool, comfortable weather through France, stopped one day in Paris & one day in Marseilles, embarked at the latter place Fri. the 8th stopped at various places for a few hours & at Smyrna more than two days giving us opportunity to visit our friends there & reached Alexandretta Wed. morn. June 20th Our voyage through the Mediterranean was delightful, more so than any voyage I ever made. Our noble steamer glided so smoothly that not a wine bottle on our tables was disturbed from Marseilles to Alexandretta. At this latter place we engaged horses for Marash & by short stages morning & evening reached here at 11 A.M. on Mon. the 25th The ladies endured the journey wonderfully. At Alexandretta most Providentially we found a former cook of Mr. Morgan who came on with us to our great relief & comfort. A heavy rain in London on the morning we left, as also at Alexandretta the morning we landed, cooled the atmosphere in both loculities & greatly added to our comfort in traveling. Thus have we special occasion to say, Hitherto hath the Lord helpe us. & I trust we do say it with hearts deeply penetrated wit a sense of the divine goodness.

You have doubtless been informed that this Mission at it late Annual Meeting recommended, for various reasons, th I stop here for the present. I learned this action while at Smy na. Till I reached this place & had conversation with the breth my impression was that I should still go to Antioch & rem at least for the summer. But on seeing how feeble Mr. Pratt & how I can help him in respect to various matters on h hands, I have come to feel that it is probably my duty to here for the present & relieve him all I can. I shall still hope later in the season to visit the Antioch district. Thi is another most unlooked for change in the history of my li which of late seems to be made up of changes. Well so so long as God gives me work to do, & health & grace to do I am distressed at the feebleness to which the missionary force is reduced - the suffering condition of portions of our fie from want of laborers & the amount of mischief which certain errors are working in other portions of the fiel May the Lord by his own Almighty power & grace work a grea deliverance for us.

Yours in the bonds of the Gospel

P. O. Powers

P.S. I will send Mr. Ward my account of trav. Exp. }
so soon as I shall have had time to adjust it }

Marash June 27/1866.
Rec'd July 31.
Ack'd Sept 3

# Notes on the Cholera Epidemic in Constantinople in July-August 1865 and its treatment –

By a Missionary Physician –

Cholera made its appearance in the filthiest part of Constantinople the latter part of June & it was soon evident that it would have the run of the city – It did not however prevail to any great extent in the City proper till two or three weeks after its first appearance in the neighborhood – In this interval after consultation with Rev. Dr. Hamlin & others who had had practical experience in former epidemics – a circular – was prepared, suggesting principles & methods of management and a copy was furnished to each Mission family – This circular was subsequently modified as the result of experience in the disease – and was substantially as follows –

## Symptoms of the Disease

Cholera is a disease of the Stomach & intestines manifested by purging & vomiting, running sooner or later into discharges like water with rice boiled in it – This is the essential nature of the disease no matter when it appears – When it comes as an Epidemic commonly called "Asiatic Cholera" there coëxists, to a greater or less degree, what is called Malignancy, manifested by coldness of the surface of the body, depres-

-sed pulse, purple shriveled appearance of extremities - and ~~and~~ perhaps spasms - It is this quality that is the source of danger and it may vary in intensity from the slightest to the most virulent degree, causing death in three hours, and before the purging & vomiting have had time to produce any effect of themselves -

Treatment

To meet these conditions the following directions must be carefully followed -

(1) For the *stage of diarrhea* - This may come insidiously on, painless & hence not alarming, but should be met promptly - The remedy is "the Cholera Mixture", so called, consisting of equal parts of

Laudanum
Tincture of Rhubarb &
Spirits of Camphor.

Begin with 30 drops taken clear & unmixed, with a little sugar placed in the mouth afterwards - Repeat the dose *after every evacuation*, increasing it if the case becomes urgent to 60 drops (a teaspoonful) or 90 drops if necessary - If the diarrhea is not controlled by this means an injection of 30 to 90 drops of laudanum in a table-spoonful of starch will prove a valuable help - It may often repeated. If the diarrhea ceases do not entirely intermit the medicine but give in gradually diminished doses every one or two hours for a period of twelve or even twenty-four hours-

(2) For the vomiting Stage- the best remedy is-

Laudanum,
Tinct. Capsicum,
Tinct. Ginger ~~&~~
Tinct. Cardamom Seeds equal parts.

to be given 40 ~~to~~ 60 drops undiluted & followed by sugar, after every fit of vomiting - taking care to give it as soon as the fit stops, when it will be more likely to be retained. An excellent adjuvant to this is a large mustard poultice to the abdomen-

(3.) For the stage of Malignancy, the only remedy is Stimulants especially Brandy which must be given with great freedom, two to four teaspoonfuls every half or even quarter hour till heat returns and [illegible] pulse and sensibility of extremities are restored. It is always to be given undiluted. Alcohol or other spirits will answer the purpose if brandy is not to be had- It will be necessary to combine with this artificial heat, bottles of hot water to the body & extremities, friction of the limbs, (which no one need fear to do), and mustard perhaps to the feet & hands - stomach & limbs- Remember that boldness to the verge of rashness is better than excess of caution - and that no danger is to be apprehended from any of these remedies so long as the symptoms for which they are given are uncontrolled -

The use of cold water must be strictly forbidden except merely to gargle the throat - a very small quantity swallowed will bring on the diarrhea after it has been stopped for hours; A little water of gum arabic may be allowed, a tea spoonful at a time - or, perhaps, lumps of ice might be taken with safety -

For the typhoid fever which often follows an attack - Chamomile or sage tea & diaphoretic treatment will be all that is needed, besides a moderate use of stimulants, for convalescence -

An experiment was made in carrying out the foregoing directions by Messrs Long & Trowbridge in several of the Khans of the city. In these great Caravanserais live, (hiring only rooms & taking care of themselves) hundreds of strangers laborers of all sorts from all parts of the country - Many of them live in the most wretched condition and with no conveniences nor appliances for the care of the sick, sleeping on the floor two, four or six in one small, dark, half lighted, unventilated room - No circumstan-

-ces could be more unfavorable, and there were only two meliorating facts - one that all were near at hand & could be often seen - the other that they put implicit confidence in their physician & followed directions - Under these circumstances these brethren, (not medical men) supplied themselves with the medicines mentioned & taking a room in one of these Khans ministered to all comers. - The result was most gratifying - They had, of patients who were forced to take to their beds, (which they only did at the last minute), one hundred & two - take from these eight whom they only saw at the last moment & administered to but once - you have ninety four treated - Of these ten died four of them from relapses brought on by imprudence in eating or drinking; two of them from the typhoid fever which succeeded - Not a few of these ninety four were fargone in the state of collapse when first seen. Two, who died, died in six hours after the first symptoms; one in nine hours & several in twelve hours: The result may be summed up as one death in ten cases - but to this must be added from three to four hundred cases which presented themselves at the room in various stages of the disease, not so severe as to bring them to bed - and their fame went so far that even Mussulmans came in two or three instances to take them to their harems, one old man saying he had had a physician but wanted to get a master in his profession & so came for one of them -

These remedies & methods are not new - but they are simple, easy of appliance by people of common sense, and in this experiment, certainly, proved eminently successful. In one case friction of the spine with ointment of ammonia proved very useful - but the means above specified are within the reach of all - and they are confidently recommended to all - in case the scourge should visit America the coming year - Let them be boldly & faithfully applied & with God's blessing success will doubtless often crown the effort

Rec'd. Dec. 20. 1865.
Ackd Aug 11/66

Rev. S. B. Treat -
Sect. A. B. C. F. M. - Dear Sir

Above you will find an account of the Cholera treatment in Const'ple for use as you may think best - I could not find time on shore - so have written it on ship board & send back from England -

I remain Truly Yours
A. T. Pratt

Marash Turkey August 18th 1866

Rev. R. Anderson D.D }
Rev. N. G. Clark D.D. }
Sectaries A.B.C.F.M.

Dear Sirs.

Although I take my pen to write to you on a matter that is mostly personal - I am impelled to it by two considerations - one of them the fact that my personal affairs have some relation to the work of the mission here - the other by the fact that no where can I find such wise counsel as by applying to you.

You will remember that one year ago I was spending the summer at Constantinople for my own health - and that my family remained here. I returned after a short visit to the U.S. myself much recruited, and reaching home the 2d of Jan- entered upon my duties. I have been in my usual health since, and yet it must be confessed that my strength is weakness - and that but for great care - to stop work when I felt symptoms of head-ache I should have been sick again. The consequence is that three hours of steady attention to study or accounts or business is about all I can give each day. Nor should I have endured the summer and done even this much had we not been compelled as I shall relate to take refuge in a mountain village where the heat is much less oppressive than in Marash and many little cares are avoided. This is not however the principal subject of my communication -

That is the condition of my family. I hardly know how to give you a just idea of it. Our children, three in number, are aged seven - four & two years respectively - the oldest though delicate when quite small - is now a healthy girl. The second - is a thin, pale, nervous, highly excitable child who has been sick the most of his life - and whose care in sickness is a most difficult task. The third with a better general constitution has also been feeble for about a year and gives untold trouble in the care of her. Of these two children since my arrival home over seven months since - one has been sick the whole time - and there have been few nights, not over four at any one time, when Mrs. Pratt has not been up for the care of them a good part of the night. Of course the effect upon Mrs. Pratt is seriously felt and although she still retains a good degree of strength - her spirits and energy have seriously suffered. Whether she would endure indefinitely such a strain is very doubtful. The case of the children became so desperate in the increasing heat of summer that at last both of them being ill - we made our arrangements and at about 8 oclock in the evening started for this place - arriving at 11 oclock & camping under a large tree. The fresh air - and good water & freedom of range have done much for them - in our stay of more than a month, but the youngest has had ophthalmia in the mean time and consequently has been little out of arms -

Now if it is best for us to spend our years in this way we are willing to do so. If it is best for us to suffer our children to develop weakly and nervous temperaments under this constant ordeal - we are willing to do it - But we are not convinced that it is best - nor what is best for them nor for us -

This is the question - Our associates here Mr Powers and Mr. & Mrs. Montgomery say we must not think of spending the next Summer here - and suggest Kessab - It is not impossible that we should go there - but that is a palliation only -

The alternatives seem to me to be (1) Removal to some place in our field more suitable to our family - Antioch is the only field cooler than this - Kessab is healthful - but it ought not to be made a continued residence - and Antioch and Bitias are too damp for Mrs. Pratt's weak lungs as we have abundantly proved - - so this field does not seem eligible -

(2) Removal to some other field - I know not whether any such eligible place exists in any other field where I could be useful -

(3) Sending these two children to America - This would be hard to bear - somewhat difficult to manage, as my mother has no home - and I know not where they could go - but could be endured perhaps if it could be managed & deemed to be duty - for the sake of the good to the children -

(4) A temporary visit to the U.S. of the whole family - This would be almost as difficult, for the same reasons - and almost as distasteful to us & if any such expedient sh'd be tried it would take two & a half years -

(5) Release from the work - I often have the feeling that this is the most reasonable - Unable to work, when I call myself well, more than three hours a day & limited greatly in the choice of places - it is possible I might be more useful and able to do more elsewhere - We do not desire this - we should shrink from it - & mourn over such a necessity, if it should come to be a necessity -

Our Associates, I believe feel the exigency as sorely as we do - and fully sympathize with us - They would be ready to sanction any plan we might come to - but do not advise anything special.

We must look forward some - and make some calculations for the future - We have said nothing about the state of the Mission nor the necessities of the work - Both are well known to you - and we are ready to make some sacrifices to them -

My object in writing now is to ask you if convenient to give us some words of counsel or hints which you as so far off and so full of experience - can so well give - and may the Lord of the vineyard guide you - and us - is the prayer of -

Yours - very truly in Christ
Andrew T. Pratt

Why Drie
C. —

Marash, Aug. 18, 1866.
Recd Feb. 18/66.
Ans Feb. 18/66

Rev. R. Anderson D.D.
Rev. N. G. Clark D.D.
Secs

Marash (Turkey) Jan 12. 1867

Rev. N. G. Clark D.D.
Sect. A.B.C.F.M.

Dear Sir

A recent letter of yours informs us of Mr Nutting's invitation to the U.S. and also of a grant of 7.900 piastres for Severek chapel. We have no information of Mr. N's plans, nor have we ever heard from him respecting any invitation to America. If he should remain after May first the question will arise whether he is to have the control of the appropriations for Oorfa and to avoid all doubt I request an official decision from yourself & hope it may reach us by the middle of April when our Ann. Meeting will be held. On occasion of a medical tour to Diarbekir next month I am hoping to visit Oorfa and ascertain by personal examination the actual state of things & of feeling in the community there.

"I take advantage of this letter, though driven beyond my strength just at this time, with work, to tell you of the good hand of the Lord with us in these few months past. The Spring and Summer was made memorable by the death, often sudden & unexpected, of many young & prominent members of our community and church. We saw no outward signs of the Spirits blessed work, but now as ~~now~~ for more than a month the examinations for admission to the church have been going on, daily new evidences of a deep work have been afforded us, and we are constrained to lift up our voice of thanksgiving while bowed in the dust for our own faithlessness & coldness. Our prayermeetings have been gradually increasing in numbers & interest, # and this week of prayer has been a very jubilee. Both churches have been opened an hour before sun down, each day, and in each a gathering of two hundred & fifty or more # (five hundred in all) have attested their interest, while the offering of 10 or 15 prayers, = two or three rising to prayer at once, and the pastors' vain endeavor to close the services in less than an hour and a quarter or an hour & a half, show that the coming was not a mere form, & make us believe that the Master and the Spirit are with us.

But it is to the examinations that I wish specially to refer. In the first Church there were 52 Candidates, men 21, women 31. Of the men, 19 could read, of the women 15; and there were received 29, of whom 23 were readers, out of the 34 readers in all. This is a very unusual number to receive - 29 out of 52; # and the character of the examinations was more remarkable than the number received. The first one who came was a young man whom we should have selected, four or five months ago, as the worst character in the community, # Years ago he ran away with a Turkish Pasha, and followed him # as a companion in all untold abominations, for years until two or three years ago, he came back here, wrecked in health, morals and reputation.# What was our surprise when he told us that some time since he had been awakened at night with an inward voice, commanding him to pray, one night after he had gone to bed drunk. He resisted it & slept, but it came again and he heeded the voice and then determined to live for God. We believe he did. His cups, his companions & sins are cast away & he sits in his right mind.

Another, a year ago knew nothing of Protestantism and while yet an Armenian was arrested by a voice, when on an expedition to commit a murder in the mountains, for some real or fancied grievance he had suffered.# He then abandoned the project and returned home,# and not long after joined the Protestants, because he heard that they did not divide the taxes unjustly; but with the reservation that he would leave if he did not approve the Doctrines. He found them light & food, and had unmistakeably been taught of God.

Another was a man from one of the smitten families.# A son, a fine, Christian young man, had been suddenly taken by Cholera. The mother had been received with some hesitation, in the Spring, & we feared this trial would be too much for her,* but to our great joy she came forth as-gold. No murmuring, nor complaint, but tearful thanks and agonized prayers were all any one heard from her, and not only did the neighbors wonder; her husband, before this a most unreasonably passionate man, was soon renewed, and the young widow of the young man gave herself also to her husband's God. As she said, "our house is like heaven now".

Some were much weighed down by sin, & some rejoicing in a sense of forgiveness. One young, retiring bride, unused to speak at all before men, could not refrain, and with glowing countenance and words told the Session of her sins all forgiven by Jesus Christ. Some could hardly understand whether it were all true; but it was too joyous, too like what we have seen in our own land, for us to doubt that she had learned of the Spirit

I can not give you more individual cases. We have great joy over some, (two especially) who have been Protestants for 10 or 12 years, but have never before given us good evidence of being born again; and also over one who, six months ago, was not one of us at all, one of the four first men in one of the Armenian Churches. Two who were received are women seventy years old, and one is a girl of thirteen. So the Lord has done great things for this first church, and we praise Him. Besides these new members, many under suspension have come back, and a new life and love seems to pervade the whole-

For the Second Church I can not say so much, only because I have not mingled so much in their affairs- The account would be equally, or perhaps more cheering- They have examined ~~more than~~ about forty and received 21 or 22 new members- Some of these cases I know to be of great interest~~ed~~- Two of them are young men of property and influence, who became Protestants within the year. One is a man long of our community, but far from being a Christian, # now a much changed man. The church is very earnest and faithful, and in the matter of support of Pastor # and of Home missions, works with a will # and most zealously. # One of your notes spoke of monthly or semimonthly contributions. # # This church gives in the morning for the Pastor - and in the afternoon for missions & the poor, - putting the contribution into boxes at the doors; # and recently they have, all unsolicited, offered to increase the Pastor's salary, receiving from us less aid than last year* # - We bless the Lord for all the grace so given us, and ask the prayers of God's people that this year may show us more glorious things. #

With warmest salutations

Yours truly

Andrew T. Pratt

over

# It is well perhaps to add that ~~they~~ people having been exhorted to show faith by works, - the contributions for the Home Mission Society, in the boxes, during the week of prayer, were 352 piasters i.e. $15.50 in gold./

A. T. P.

Rev. A. T. Pratt, M.D.
Marash, Jan. 12. 1867.
Rec'd Feb. 25.
Ans'd March 8th

Marash Turkey Apr 3. 187

Dear Brother

I am compelled after long deferring it, in hopes it might not be necessary at all to write you a few lines - knowing your personal interest in the work here -

I have never had my faith & patience tried in such a work so much before - The Killis Chapel I collected funds for among my friends - & from two churches giving one hundred dollars ourselves - and we have always rejoiced in that good work - I hoped to be able to do something for ~~this~~ church # and wrote five letters for that purpose - From none of them did I receive a single penny of aid -

Our plan at the first ~~was~~ hoped that the expense would be not more than 35 - to 40 thousand piasters - but as the work went on - we found that the foundations were to be laid at great depth no firm bottom appearing - and the result is that that sum 35.000+ has been spent and the walls are only up to the windows or less. There remains the necessity for 10 or 15 000 piasters more - We have waited all winter in hopes of some help - from some place but none has yet come - Mr Montgomery & Miss Copping have likewise written some letters -

One of the letters which I wrote was to your Bro in law Dr Hastings - with whom I had a few words of conversation on this subject in America - and was encouraged to expect some help if necessary - To this letter I never had any answer - (and that is my reason for writing to you -) Whether it failed to reach him or whether

# 2d Church, Marash, I suppose. G.W.W.

Rev. A. T. Pratt, M.D.

any assistance was then impracticable or not I do not know. If the letter reached him and was answered in the negative - this need not be made known to him - If it did not - and he or his people can help us we will be grateful - If not the Lord help his own poor people - They have done very well and will do more this year - but it is a heavy load for them to carry -

Many salutations to all your family - and friends -

Yours in Christ
A. L. Pratt

Rev G. W. Wood DD
New York

Our work prospers - there have been many instances of the Spirit work here this winter -

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Rev. A. T. Pratt

Marash, April 3. 1867.

Rec'd May 14.

Ack$^{d}$ May 26 m

P.C.

Marash

~~March~~ 24th April 1867

Dear Brother,

In answer to your questions received only a few days since I would say that perhaps I have solved your question of Koran. I sent for the principal of that Church here and asked him if he had ever heard any one ~~say~~
say the prayer book was as bad as the Koran - He says "once - it was 3 or 4 years ago.
the Prayer book in Armenian of which you were supposed to
Three or four men called on you, Dr Pratt, to get
have a copy, and after a long conversation you refused, but said ~~sense~~ I have one in Turkish which I will let you have,
or I will let you have
a Koran - This is the testimony of that man. I had utterly forgotten the occurrence I now recall the fact and do not doubt that I said it; not that my answer was "I will not furnish the Armenian ~~American~~ book for you to use to get up the Church here, but if you want to read ~~send~~ the book I will let you have the Turkish to read ~~send~~ as I would the Koran - I know I did not mean to compare the two - I should have no objection to any one's reading either, but I do not feel it my duty to furnish the book for others to use to introduce a work ~~book~~ which I believed would be injurious to Christs work here under the circumstances.

This ~~must~~ I think must be the origin of the Koran story.

With regard to the papacy part I have, not here I think, but at Aintab, explained that there were two elements in the English Church, one of them in full sympathy with our doctrines and work, and the other no better than Papacy - I always make this ~~two~~ distinctions & believe it to be founded on fact.

2nd I have seen Garabet, called on him once. I do not myself believe that he knows anything of personal piety.

3rd He has a few people here but I do not know what they think of him. I think eight persons rec'd the sacrement at his hands the last time he was here

I remain yours truly (signed) A. T. Pratt

Rev C. H. Wheeler

Dr. Pratt's letter.

Marash (Turkey) June 25. 1867

Rev. N. G. Clark D.D.
Sect A. B. C. F. M.

Dear Sir

I must beg your indulgence to excuse my delay in answering your kind letter of 22d Feb. last. It was very kind of you to think of me & give me that liberal permission to go in pursuit of health – but I am thankful that it has not been necessary to do more than attend the Ann. Meeting in Const'ple and seek for ourselves a place on the Mountain two hours distant where we hope the money our tour would have cost will provide a permanent place of recruit not only for our family but others here & in Aintab. The Mission authorized the expense and by a loose interpretation we might perhaps have charged it under your authorization for the journey for the benefit of my health but we wait your special approval of the grant, – which we hope will be made this year viz $400 – for land & houses for the summer residence of the Station –

I have no special news to communicate except the prosperity of our Seminary – (we have about 30 students from various parts of the country) – and

Marash June 25. 1867
[illegible] Aug 1.

a very interesting state of things in Harne, where the word of God has taken firm hold - and also the developement of the work in Zeytoon although we have no helper there - ten men now holding their regular meetings as if an well established community - Perhaps our delay on account of the opposition of government will plant all the deeper the seeds of the new work -

I should say that I was much pleased with my visit to Const'ple & the action of the meeting - & my health benefited - and my family having gone to the mountain are also pretty well -

I hope you may have seen in Mr Wheeler's party Miss Helen Spencer who has been a year with us & we trust the Committee will look favorably on her application if she should wish to return in accordance with the recommendation of the mission which I may say was rather a suggestion of theirs than my own -

I remain with Salutations to the Committee.

Yours truly

A. T. Pratt

Marash, June 25, 1867.
Rec'd August 1.

Marash July 20. 1887

Rev. N. G. Clark D.D.
Sect. A. B. C. F. M.

Dear Sir

Your letter of date was duly received. I now enclose copy of a document of our Ann. Meeting which I could not at the time send.
I wrote you 25th ult, & told you of our sojourn at our summer retreat.
We thank you for your readiness to present the matter of our Second Church to the Committee, and only need say that we should not have used the grant in addition to what was received through Mr. Powers. I would take the liberty of calling your attention to our action in reference to Church-building, and our request for the grant of $400 already given to the church as a loan.

We are glad to hear of reinforcements, and hope they will not fail to reach us this fall. They will probably spend the winter in Marash as Mr. Montgomery's house will be vacant, and teachers of the language are plenty here in our Students. I would suggest that if possible they come earlier in the year than the last reinforcements. They can leave Marseilles via Smyrna on the 8th 18th or 28th & would reach Alexandretta on the 20th 30th or succeeding 10th of the month, or (but it is not the best way) via Alexandria the 9th 19th & 29, reaching Alexandretta 23th or 3d & 13th succeeding.

If they could reach Alexandretta the 30th October it would be well - Also if you can give us notice a month beforehand we can send to meet them and they will have no trouble. They would be four or five days reaching Marash - & ought to have their saddles with them - though we can with a little difficulty furnish them.

We have no news from Mr. Nutting of importance - I had made my preparations to go to Adyaman to attend Mrs Nutting's confinement - leaving to-morrow - but I have sprained my knee this (Monday) morning and I suppose can not go.

Otherwise we are all in comfortable health - & send many salutations to yourself & the Committee

Yours very truly

A. T. Pratt

P. S. It occurs to me to suggest to you what seems to me to be an important matter. We shall have with our reinforcements four or five young families - & I am the only physician - I have many other duties besides medical & when the School is in full operation it will be quite an evil to be called off for three or four weeks in term time. If we could have another physician it seems to me it would add greatly to our efficiency. Will you not take this into consideration & if possible find us a suitable man - I make no acc of Dr Nutting for he came to Oorfa with the stipulation that his medical field should be the Eastern Mission.

Yrs. A. T. P.

Marash, July 20. 1867.
Rec'd Aug. 28.
Ack'd Oct. 19.

# An Inquiry with respect to the Self-support and Self-management of Mission churches presented to the Annual Meeting of the Central Turkey Mission

April 1867.

It is never well to follow any given course simply because it is the one we have been following; but is often wise to examine anew the principles & methods upon which our work is conducted. Perhaps it may be well for us now to review our relations to the work of Christ and the proper course for these churches & ourselves in order to their better developement as living working churches of Christ.

The work is now from ten to fifteen years old in our prominent centres, & more than a thousand church members have covenanted to consecrate their all to Christ. The day of small things has passed, and we must hope for and plan for great and noble things. There seems to be a beginning of the reign of the Spirit, and should we not take counsel if possible to make this consecration a reality.

We propose to consider this question in the light of Scripture and experience, as well our own as that of others -

The immediate occasion of these thoughts is the impression received of the work in the Eastern part of our own field, and in the Eastern Mission during a recent visit, strengthened by the last year's experience in Marash. For example, there has begun there and is extending wider & wider the practice of giving to the use of the house of the Lord a tenth of income. This principle first adopted in a poor village of the Kharpoot field has been accepted more or less extensively in Kharpoot, Diarbekr, Oorfa, Bisne, Severek & other places. In some of these the movement was as spontaneous as in the village mentioned, & without any knowledge of others' having adopted such a rule. It has also extended to the Sivas field and some communities there are acting on that principle—

To bring all the peculiarities of operation of the Eastern Mission before us at once it may be said

(1) No church is organized without a pastor—

(2) No pastor is ordained unless the people will pay one half his salary. (3) The expense of church building is generally borne up to the half of all expense by the people themselves and they are built of the cheapest material - if need be of sun dried bricks—

(4) The church & pastor enter into organic relation with each other, the pastor having only an indirect relation to the mission—

(5) No new work is undertaken unless people of the place furnish the necessary room fuel & lights—

On these and the like principles that field has found a degree of prosperity which can hardly be accidental, but may be fairly inferred to result in some measure from this method of working & is therefore worthy of careful consideration -

Self-support and self-management are so closely connected together that in practice no separation is possible. No church which does not support itself can be really autonomous, they cannot devise things for others to execute ~~and~~ they will enter into no projects themselves and will only imperfectly carry out those which are prepared for them. Being constantly receivers they are beneficiaries, are more or less dependent and subject, and expansive growth is more or less checked - Self-support is the gate to self-management, and that is an essential prerequisite of thoroughly vigorous church life. If anything is needed to substantiate this proposition, the experience of the Marash churches the past year is a sufficient evidence - These churches are substantially self-supporting, (the aid rendered to the Second Church being only exceptional on account of their church-building enterprise,) and their autonomy has been complete - Nothing but an advisory superintendence has been exercised. They have done their own work in their own way and the results are most happy. The Second church has grown strong and liberal in planning and giving. The First has made arrangements for a pastor, very harmoniously, all in their own way - Both have voluntarily increased the salaries of their pastors, and generally are in a state of prosperity scarcely

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ver known before.// How far then may we expect - and may we rightly demand of these infant churches that they should sustain their own expenses?

Here I beg in advance to demur against any argument drawn from the practise in our own land or from the poverty of our people - I think it must be admitted by all that there must be a much higher standard of consecration to Christ's service than now before the world can be subdued to him -

A recent article in the N.Y. Evangelist seems to give the measure of the liberality of the churches in America. They calculate that if each of the 140.000 members of the Presbyterian church (N.S) gives 5 dollars a year there will be a revenue of $700.000 which will give $700 each for 1000 ministers who will serve, five hundred of them churches well-to-do say of 100 members each, and the other 500 serve 1000 churches unable to support a pastor each. Now five dollars may be taken for 3 days work of unskilled labor or one per cent, no account being made of skill or capital - Of course it is not forgotten that more than half these members are women, but to this may be offset the fact that there are many contributors not church-members - and the fact that there are many other ways of expenditure is not more than an offset to the value of skill & capital, so that it still remains that only one per cent of day-labor is expected from the church-members of America for support of the gospel!

On this basis the First church of Marash (too large now) of 260 members at 5p a day would give 3.900 pr year, when the salary of the pastor is 4.800. The Second church only half that, salary the same. It is plain then that the American rule will not do for us — But I ask confidently is one hundredth part of unskilled labor all a church is bound to give for the support of "the house of the Lord"? No one can doubt the answer who remembers the text "Let this mind be in you which was also in Christ Jesus &c"

Next let us ask what is apostolic example?. We find then, no churches supported from abroad. At a very early date they have elders of their own, and, although at first the elders, like Paul, may have helped themselves by their own labor, we find very distinct precepts about their being supported by the people of their charge. There is no hint of aid from abroad — Indeed the apostle Paul did not wish even to expend his personal labor where the gospel was already preached — & says "there is no place for me in these parts. If it be said to follow this rule would drive us all from these fields where there are established churches", we answer that it is well to take this also into consideration and allow it its full weight even when we plead altered circumstances as our justification for remaining — There were then no rich & strong churches to help the struggling — nor educated & experienced preachers or pastors to supervise a new & inexperienced community. Still I repeat it is not well entirely to forget the apos-

-ic precedent in planting self-sustaining churches

Let us look next at the Old Testament rule for the support of the "House of the Lord". There was a whole tribe set apart for this service. They are to be holy to the Lord," wholly given to the Lord" "they taught the people & had the book of the Law"; they were to have "no inheritance in the land". "I am thy part and thine inheritance" - they were not to own nor tile fields - but only to have houses & pasture-lands. The Scripture is "I am thy part & inheritance" "and" behold I have given the children of Levi all the tenth of Israel for an inheritance". Numbers 18: 20-21

Now the analogy between this and the pastoral office is remarkable - The pastor is holy to the Lord - he is set apart as were the Levites for the service of the Lord, he can not engage in worldly business, nor have any hope of amassing riches, and he professes to look to the Lord for the support of himself & household. We believe it to be divinely so constituted - and that God does call men - to this Levitical service of "keeping and teaching" his word and does say to them "I am thy part and inheritance". Does the analogy stop here? After saying this much does he leave out the rest of the sentence and commit the matter to the free will of the people - I see no reason for making such a limitation, indeed in 1 Cor. 9th ch. where Paul treats most fully of this subject there is an express reference to the Levitical law "they that ministe about holy things live of the temple" and the most important item in this temple fund was this very item of tithes. The ancient law was "Ye shall bring the tithes" Deut. 12:6. "Take heed to thyself that thou forget not the Levite all thy days" 12:19. It was renewed by Nehemiah 10:37 "that we should bring the tithes of our ground to the Levites" and he adds "we will not forsake the house of our God v.39. Does not our Lord say to us in fact "these ought ye to have done" - There was plenty of provision for voluntary offering, thanksgivings, feasts, vows offerings for deliverance - but this was ordained "tithes of seed & fruit tithes of the herd & the flock" Lev 27:30, 32.

In looking at the whole matter there appear to be two objects in view in the various fixed & voluntary offerings prescribed to the Israelites -, one a certain and ample provision for the ministers of religion, and besides that another - i.e. a profuseness of expenditure was ordered for the sake of developing the idea of obligation to God - that they might grow in the grace of giving as a means of general spiritual growth - Why else, these innumerable sacrifices consumed away to smoke - the first-fruits - first born, sin, trespass & burnt offerings year in and year out in numbers almost incredible? Was it not, in part at least, to make the Israelite feel that he was laboring for God - to give to God - that all he had was God's and that He claimed and would take a very considerable proportion of his fruits & gains, when one tenth went to the Levites, a second was to be consumed in temple-feasts or given to the poor, and besides these first fruits, first-born and all the ceremonial gifts & offerings—

It being, therefore, a sound legal maxim that when the reason for a law remains the law remains, how can we fail to come to the conclusion that, morally this same law of support and payment is binding upon the modern Israel, the church of God. The reasons are, first, the adequate support of the consecrated Levite, and second, the developement of piety in giving largely to God of the gifts of his bounty. These reasons are as imperative now as they ever could have been in Israel - the latter in this money making age infinitely more so. In our confessions of faith we acknowledge ourselves and property to belong to God and yet in fact all we give to the owner of this property for the use of his own house is the meager sum of 1/50 or it may be 1/20 of our income. Is this living for God? Is the unlimited pursuit of wealth with no fixed rule of giving to the divinely-instituted ordinances of religion a reasonable system, more than all is it the Scriptural system? Does it answer the purpose, with human nature as it is, to deal in the generalities of our profession of faith, or, is it not more in accordance with reason and Scripture to set a fixed sum and that a tithe as the measure of the duty of the church of God "for the house of the Lord"

Having come to this theoretical conclusion, let us inquire what would be the practical application. To do this let us look again at the Levitical system.

It is plain that if ten persons give, each, a tenth of their income an eleventh may be supported at a better rate of living than the ten i.e. at an estimate of 1000 each he would have 1000 & they only 900 a year – We find however that the Levites numbered only one male to 26 in Israel (23000 to 601.730). If the tithes were fully paid, the Levites could live more than twice as well as the families about them – Probably there were many deficiencies, but at the worst, every 26 families (or males) supported one family of Levites. There were then no exceptions, the poor must give as well as the rich and there is no intimation that under the heavy burdens of the monarchy there was any relaxation of the law. Indeed there could not be any – it was not a law of the Kingdom but a divine law for the support of religion. The support of the Levites was always a necessity – the developement of their dependence on God & their faithfulness to him equally so, and neither could admit of any relaxation – Does it admit of any now? I can not but answer No –

The result we come to, therefore, is this, It is morally the duty of every church member to give the tithe of his gains to the house of the Lord, including pastor & schools of religious learning. This fund would probably make all necessary provision for Home Missions, as the tithes in Israel were a common fund for all Levites wherever found. and perhaps Foreign Missionaries themselves could be supported from the same fund. Voluntary contributions, a necessary supplement to this prescribed offering - would find ample scope in works of charity or education not strictly within the limits of the Levitical circle -

To return - if such is the duty of the church - is it not the duty of the mission to urge them up to it, and to expect and demand of them at least the amount of giving realized among the Israelites (as a minimum) namely ~~that~~ twenty six male members of a church should support one pastor - and fifty should support pastor & teacher without *any aid from any foreign source*. And that in all new churches - or churches about to settle pastors, the mission afford no more aid than in the proportion which the male members bear to twenty six i.e. that a church of 13 male members should bear *at least* half the salary of its pastor or preacher. And shall we not so press this duty as to bring them up not only to this but to the full measure of the tithe for the support of the preaching of the gospel in their own and poorer sister churches?

With self-support will come autonomy. vigorous normal action & life, growth expansion - and, may we not add "the blessing of the Lord"

Note

Under the above rule the Marash churches would give

| | | | |
|---|---|---|---|
| The First Church 137 men smallest possible average 1000 p= | | | 137.000 |
| | Tithes | | 13.700 |
| To be expended - | Pastor | 4.800 | |
| | 2 Schools 100 per mo | 2.400 | |
| | 1 " 200 | 2.400 | |
| | 1 Missionary | 2.400 | |
| | Expenses of Church | 1.700 | 13.700 |
| The Second Church | 85 men - | | 8.500 |
| Expended. | Pastor | 4.800 | |
| | 1 School 100 | 1.200 | |
| | 1 " 150 | 1.800 | |
| | Expenses | 700 | 8.500 - |

In which appears the anomaly - that it requires nearly ~~5~~ tenths i.e. 4.800 to 1000 to support the Pastor, owing to the great disparity wrought by his education. A part of this may be owing to the fact that his salary is reckoned at what it is - while their revenue of 1.000 pr an. is rated very low to show what the least possible estimate will produce -

Submitted to the Mission 19th April 1867

R. T. Pratt -

Rev. A. T. Pratt, M.D.,

Rec'd July 28, 1867.

ackd Nov. 13

Marash Aug 27. 1867

Dear Bro.

In answer to your note & Dr Clarks. The Marash station have to say that as long as Mr G. B. Nutting's remaining in this country or going to U.S. is undecided it does not seem to us advisable to increase the embarrassment of the Mission by the addition of a member who would naturally take sides with him.

We have heard nothing since the meeting which would lead us to suppose that Mr. Nutting is going to the U.S.A. &

Very truly Yours

A. T. Pratt

for Marash Station

Rev H. T. Perry

Sect C. T. Mission.

Dr. Pratt to Rev. H. T. Perry

Marash, Aug. 27. 1867.

Rec'd Oct. 1.

ack. Oct. 19

Rev. N. G. Clarke D.D.
Boston

Rev. H. T. Perry
Sect. C. T. mission

(Aintab) Marash - Oct 10 1867

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir -

In yours of 24 July to Mission you request information respecting - the $400 asked for 2d Church in Marash.

Referring to the action of the Mission on Church Building I would state that our Mission some years ago undertook to help in the building of Churches by means of loans supposing that the responsibility of building being thrown on the communities, and their own poverty with the pressure of the debt arising from the loan would secure all possible economy in the construction. We had several sums from the Hamlin fund so called - and invested them in Kessab & Marash & perhaps one or two other places - It has been found however in practice impossible to collect these loans - i.e. without detriment to the monthly expenses which we were constantly urging upon them and the assumption of which has so close a relation to the proper development of the church. Consequently these debts have remained unpaid - We regret this as it is not good for the morale of the community to have such outstanding obligations with no endeavor to remove them - On the other hand - the expected economy was not found to be secured - The pressure of the debt was felt but lightly and the only limit was their power to borrow - It has therefore seemed best to us to modify the plan - and aid all such undertakings by grants secured on the building in order to give us surety that it shall be used aright and accordingly the plan was adopted of which you have a copy - In accordance with this it is necessary to cancel the outstanding notes by purchasing with them a portion of the Church property - The Hamlin Fund in our hands has been committed to us by its Trustees for this purpose - and the only other sum so loaned is the $400 - advanced by the Board for the Second Church in Marash - and our request was that this sum already paid out, but according to the original plan to be returned in a series, of years -, be now donated to remain as property of the Board in the Church - building - We await your action on it -

The second item of inquiry was the return of Miss Helen M. Spencer as assistant to our family - The facts are these Miss Louisa Spencer came out with us in 1861 at the expense of her friends & had been with us ever since - very useful not only to us but the Mission by enabling me easily to leave my family in numerous tours. Her health failing Miss Helen came out to accompany her home - and as she was about to depart the Mission, of their own accord, suggested that she would be very useful as an assistant & teacher in my family if she should return – and as it has been with some difficulty & no little expenditure of personal funds that the expenses of our family have been borne – they voted to recommend her appointment by the Board – as assistant & teacher in our family – Our own health both Mrs Pratt's & mine – and large family seemed to render such a step advisable –. We know not if she will elect to return – but submit the case to the judgement of the Committee in case she should communicate with you on the subject –

We hear from Constantinople that the W. T. mission have made application for my removal to that place – to be associated with Dr Riggs & Mr Herrick in a revision of the Armeno Turkish Bible – We have also heard that the Prud. Committee had given their consent – but no notice of any action has yet been sent this mission, nor any request for such a transfer – and of course the mission has taken no action on it. I suppose when we do hear it will indicate whether it is supposed to be a temporary removal or not – (I suppose the former) – and we would hope that the consent of this mission would also be obtained to the plan –

It is not a work which I have sought or coveted – Although I have a high appreciation of the desirableness of such a revision. I wish some one else would undertake it – and we are so well satisfied with our field in Marash - and the prospect of labor in the Seminary - specially with the summer retreat on the mountain - that no personal consideration could induce us to remove to the capital - If the exigencies of the work call us there we must go -

I may remark here that I see not but that our need of Miss Spencer would be as great there as here -

A word in respect to our summer retreat - I believe it is acknowledged to be all that we had expected - Miss Proctor spent six weeks with us & we labored steadily in revising her Physiology and with little exhaustion - I have never spent a whole summer so well able to work - I think the Aintab missionaries will be inclined to avail themselves of its fine air & cool waters in future -

We are now with our family here on a professional visit - having left Marash Friday last - We hear that Mr Montgomery was taken with fever the Sunday after & are anxiously waiting for our post of to-day - He had returned from Albistan only two days before we left - where he had been to attend the ordination of a pastor - & seemed in good health & spirits rejoicing over the pleasant & hopeful signs there seen -

I take occasion of this letter to say a few words about our work.

The Seminary has had a very unexpected addition of students. Last year we had only eight, and could only hope it would be a little more than doubled. We have, in fact, a fourfold. This increase is not largely from Marash, but what is more cheering, from other places; viz. ~~to~~ ten from the Aintab field, seven from the Oorfa field, two from Adana & two from Kessab; of whom, with the ten from Marash, making thirty one in all, eight are married. The wives of some of them, themselves attending the girls' high school, while the others are mostly graduates of the Aintab female Seminary. One more young man, of excellent, devoted spirit, had come to fit himself for usefulness, but after a few weeks was suddenly removed by death being drowned while bathing in the Jihan river. It was a solemn lesson to all the young men on the very threshhold of their studies, to work while it is day. We are very much pleased with the students. I think it would be hard to find a finer lot of young men, for ability or Christian character. The unmarried students from abroad have had some difficulties to contend with in the way of providing for themselves, but the matter having been laid before the women here, (Marash,) twelve families agreed to undertake the washing, mending & baking of one student each, and thus provided for all who were thus needy. They are scattered over the city in rented houses, & will be more comfortable if we can provide tein dormitories in connection with a new Seminary building - // We hope to hear of the appropriation of the sum asked for this ere long -

(The Pastor of the first church, who commenced his labors as pastor at our Ann. Meeting, has gone on his way in the most satisfactory manner, + and is developing an executive talent + that is very encouraging. I think his esteem for him among the people is constantly increasing, + and his labors are certainly faithful & earnest. -

The Second Church are still straining every nerve to complete their church building, & we trust will enter it before winter -

Zeytoon - The work has made decided progress in this place - although, in consequence of the violence experienced last year, for which we are still endeavoring to obtain redress from a very reluctant & most unscrupulous government, we have not had any laborer there, + still the two brethren of last year have labored in secret, and one by one their number has increased, till they came to be ten or twelve men, who cut themselves off from their old church and met every Sunday & often during the week, for reading the Scriptures & prayer, # & began to be known by every body as Protestants - For a long time they were constant in their entreaties for a preacher, but were put off again & again, till we could secure justice in the case of last year. # At last they sent two men, who were not to return till they had succeeded – We referred them to the Home Miss. Soc. of the church – & at last they agreed to send a man if ten men would petition the Pasha for protection as Protestants.# They brought a petition with ten signatures for the Pasha; & five more Nicodemuses who did not want ~~their~~ names to go to the Pasha ~~and~~ He issued the order & a man was sent – Before he arrived, on a Sunday, the people were ordered to work on the road,# but the Protestants claimed exemption on the ground that it was contrary to their religion, and the Governor allowed the claim, much to the amazement of the Armenians – The preacher was kindly received, & no opposition was manifested by Armenians – But the government soon began to lay extra burdens on the new Protestants & to manifest decided hostility. They soon found the pretext they sought. A priest wrote four notes to our preacher to draw him out, & at last, in answer to repeated inquiries "whether they (the Armenians) were Christians, Jews, or Heathen", was answered "you are Christians, but have some customs of heathens" This was immediately reported to the Governor –. He called him, but dismissed him after a slight examination, & then wrote to the Pasha that this man was a disturber of the peace.# The Pasha demanded his recal,# and the community, by our advice, to give the government no handle against them, immediately sent another man & recalled the first _ The government seem to have guaranteed the Armenians undisturbed possession of Zeytoon for their church, but they will

8

doubtless find the Word & Spirit of God more powerful than all their machinations. There are manifest signs of the Spirit's working in our region. Our Students, in a recent vacation, went, some of them, to the Mountain, & returned delighted with their reception in Fundajak, where we have had helpers in past years, & have been much persecuted. They found the principal men of the village, who were once bitter foes, ready to welcome them & coming around them & insisting on hearing the Scriptures, & desiring prayer & singing. This change has taken place during the past few months, & shows other than man's working.

Let the churches only pray - real, giving offering prayers for the work and they will see fruit of their labors."

Rev. A. T. Pratt
Marash, Oct. 10. 1867.
Recd Nov. 7.
Ackd Nov. 15th

With warmest salutations to all at the Rooms.

Yours truly
A. T. Pratt

P.S. We have indirect information that Mr. Nutting does not intend to go to U.S. till March. Mr Montgomery better.

Marash Nov. 20. 1867

Rev N. G. Clark D.D.
Sect. A. B. C. F. M.

Dear Sir

I write a few words just now in reference to our contemplated removal to Const ple - The authorization has not yet come from the Committee, but as you have been informed the Mission have given a quasi assent, and the authorization we suppose will come in due time - We shall reluctantly leave so blessed a field & work. We propose if prospered & favored by the Lord to leave here by or before March first & go direct to Constantinople.

I wrote in my last about the coming of Miss Helen M Spencer to reside in our family - So far as we are concerned this change of location makes no difference in respect to her coming. Nor does the far greater change of the loss of our darling Clara who died in Aintab the 27 of Oct nearly nine years old. Our other children who will probably be four in number next summer will need instruction as well. I know not if it will make a difference in the feelings of the Committee about sending her - or if my relation to the Board will be so changed that you will not wish doubtless find the Word & Spirit of God more powerful than all their machinations. There are manifest signs of the Spirit's working in our region – Our Students, in a recent vacation, went, some of them, to the Mountain, & returned delighted with their reception in Fundajak, where we have had helpers in past years, & have been much persecuted – They found the principal men of the village, who were once bitter foes, ready to welcome them & coming around them & insisting on hearing the Scriptures, & desiring prayer & singing. This change has taken place during the past few months, & shows other than man's working –

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Her address is "Care Chas Goodyear Jr No 195 Broadway N.Y.

If you conclude to send her I need not ask you to expedite her coming - by the first favorable opportunity - via Liverpool & the Cunard Steamers thence to Constantinople -

We are not without signs of good here & in neighboring places, but I can not now particularize - Our house seems very sad, though our dear one was one of the lambs of Jesus - and we doubt not is in his care & keeping now - so much better than ours - Still it is a heart-yearning we can not avoid.

With many salutations to all at the Rooms -

Yours truly

A. T. Pratt

P.S. I take the liberty of suggesting the sending of a physician to this field as soon as possible. My leaving will make them destitute in this particular. A. T. P.

Nov. 20. 1867

Rec'd Jan 3, '68

Ans'd Jan 11, 1868

Marash (Turkey) Jan 7. 1868

Rev. N. G. Clark DD
Sec. A. B. C. F. M.

Dear Brother

Yours of 14 Nov received yesterday answers some inquiries of mine - and I understand we have the Committee's permission to remove to Constantinople for Bible revision - I do not know that I am much of a stickler for forms but I supposed that having been sent to this Mission by the Committee it was their business to tell me I might or must go elsewhere. Also that as I was in organic connection with this mission - this mission's opinion as to whether it was best on the whole for me to go would naturally be asked and influence the decision. Practically it makes no difference as the Mission has given its consent and we expect to leave as soon as the weather is sufficiently open and settled for us to do so.

We thank you for the grant of the $400 already expended for the Church. The building was opened for worship the first Sabbath of the year and is very convenient & pleasant.

You refer in the same letter to Dr Nutting's return. We regret the feeling which seems to exist in the Western Mission in respect to him - and I think that we do not share it in this Mission - I am prompted to speak out very plainly - in order to disabuse your minds of a wrong impression which seems to exist in them - I will speak solely for ourselves - the Marash station being all agreed. We can not speak so confidently for other stations though I think they would agree with us -

I cannot say that I think Dr Nutting in every respect popular but we accord to him most fully the credit of being a faithful missionary physician. He never spares himself nor shrinks from journeys or exposure or labor at any time. He has been successful and I know that all here & believe that all in the Mission would be glad to see him back here to-morrow so far as he is concerned. You may have supposed otherwise but it is so - The fact that in my letter of July 20th I spoke of a physician without reference to Dr N. does not militate against this. The simple fact is that we have not wished to hamper ourselves in the matter of Bro N. by the presence of one whom he might claim as an ally. Dr N might not want to vote against his Bro. G. B. Nutting would then claim that the mission was not unanimous, which to the present hour it is, in his case and make capital out of it - That is one objection - I may as well mention another - viz the possibility that Dr N might so far make one with his Brother as by medical practise to furnish him with means of support in carrying out his policy of opposition. We can not be expected to do so suicidal an act as that. We believe that if he would go home the whole difficulty could be arranged within a year so far as Corea is concerned – and it is not impossible that Mr H. might arrange to return to some other part of the field. His remaining is a constant source of anxiety & trouble and may be of serious disaster. We can not do anything to assist him in remaining.

To return then – why do we not speak of Dr Muttings return to this Mission? Simply because we have not faith ~~that~~ his Brother will go to America. For three years he has been talking of it – A year ago he told me personally – I want to go to America more than you want me to – but there are three things I want first & then I will go – first a preacher for the Corea Ch. second a Missionary for Corea – third an investigation of the matters between us – When I get those I am ready to go. He has them all – He gave us the hope in the spring that he would go this fall – Mr Powers visit in May to Corea revealed the fact that he did not expect to go – and none of us have any faith that he will or will believe it till he is actually started for the United States – If we knew he would leave May 1st

I think we should ask you to send Dr N. as soon as this letter reaches you. I do not think that a certain amount of sympathy with his Bros views would make any difference Dr Nutting could not ordain a pastor, Mr Nutting might & Dr N's field is widely different.

I will go even further— Perhaps Dr N might come as it is on one or two conditions— (as the case is now settled between Mr N. & us—) one that he be settled not at Oorfa say at Marash— where he would be very useful in connection with the School— and the other that he be not a party to the support of his Brother—

I have spoken out more plainly than policy might dictate but I believe in plain speaking—

I would assure Dr. Nutting of my own most friendly feeling for him and his family— I should be glad to hear he had come back here— I regret the reasons which keep him away very much—

We have just heard that Mr Thayer delays for winter &c— We think he ought to come immediately— He is to come to Marash first & ought to be here before Apr 1 by all means as the meeting may be before Apr 15—

With warmest salutations

Yours truly

A. T. Pratt

Marash, Jan. 7. 1868.
Rec'd. Feb. 13.
Ans. Feb. 21

Bebek May 5 1868

Rev. N. G. Clark D.D.
Secy A.B.C.F.M.

Dear Sir

Your letter of 3d Jan. reached us sometime before leaving Marash but I was too much occupied, and withal suffering at seasons from Intermittent, to answer it before our departure. I have since learned from Miss Spencer that you were expecting something further respecting her case - but I myself understood that probably the Committee would not feel inclined to send her. The circumstances are somewhat altered by our removal here - where there is not the field for labor that Miss Pratt had in Marash ready to her hand. She was able to do not a little, at times when her own health admitted of it, among the women & in the Sabbath School work there, *because* we had with us Miss Louisa Spencer who came out & remained with us at our expense & that of her friends. It would have been equally so if Miss Helen could have come out, & we remained in Marash. Here there is less field for labor in Turkish - and Miss Helen's situation is also changed so that we doubt if she can come and if she should be able to come we have the assurance that private means can be found for her passage & living while here -

We have been here now about a month, and are measurably settled in our new home & stretching out our hands to our work. The decision which brought us here was not ours, and the providential indications were such that I have confidence that this was the place I was called to. The work, however, begins to assume before me greater proportions than I had anticipated, especially as I find it to be the settled conviction here that an attempt must be made to produce a uniform version for Turks & Armenians. The experiments we have made seem to settle the possibility of it, and its desirableness is beyond question. It was hoped by our Mission that I should be able to rejoin them after two years and help in the Seminary at Marash. I know not if they would have consented to my coming without that expectation. All seemed to have a high idea of the necessity of my going for this Bible revision, though I am not sure that they knew what it involved.

What then is to be done for the Seminary, which is by far the most important part of our work at present. Dr. Schneider's removal there seems to be out of the question as Mrs. Schneider's health does not seem to be such that they can any longer remain in Central Turkey, and if they could Dr. S. has expressed the opinion that if he is to be connected with the school it must go to Aintab &

there would then be merely the exchange of Dr. S. for Mr. Montgomery. Mr. Perry promises to be eligible some time hence. but his language will be acquired slowly. Mr. Pettibone's language is Armenian which is not so desirable for our School.

The Mission have asked for Mr. Trowbridge – On this let me say a few words. If Mr. Trowbridge were to remain & labor in Constantinople I would not lift a finger to have him go even to the Marash School. But if it is true, as I am inclined to believe, that he will certainly leave here for some interior Station – then I think he ought not to be sent to any other place whatever while that School remains unsupplied. While I do not think he is eminently fitted for teaching – I still believe he has at least average fitness for it – and that he can gain & will exert an excellent influence over the young men there. I shall do what I can to get the Mission to consent to his removal if it is once conceded that he will leave the Capital –

Besides the direct result of an immediate supply – I have in mind a future incidental result, viz the calling of Edward Riggs to Marash to take a place in the Seminary – I suppose his abilities as a teacher would be superior – he already knows Turkish & not Armenian. Mr Trowbridge's being in that field would be an inducement to him to join it – and with him in prospect for the Seminary I should feel that they have been great gainers by my removal and that anything I might be useful for here would have no loss to offset it, as, if the Seminary is not provided for, it will – I would suggest that a special call be given to Edward Riggs for that place – and that he be sent out as soon as his course is finished. I believe that three missionaries are needed in the Seminary – or if not Mr. M. or Mr. Trowbridge would be glad to remove to Adana Hajin or Zeytoon –

Permit me a word or two on another topic – You speak of Mr. Thayer as a man of action &c – I am reminded by that to say that we think that henceforth our Mission needs less, men of energy than men of system & organization – Our work is hereafter principally to consolidate – organize, direct – not that a sprinkling of energy will hurt us – but that for the best developement, men well grounded in principles – understanding church government, & civil government and law are needed in our Mission. Men are needed who can if necessary fill a place in the Seminary – give a single course of lectures that will satisfy the young men, and this needs some attainments. We have now if Mr Thayer has come him & Mr Adams not available for such labor – Excuse these suggestions which I hope will be at least worth consideration in future appointments—

You seemed to intimate that Mr. Thayer was advised to delay in America because he could not leave early— This leads me to say that in my opinion the best time in the whole year for a missionary to arrive in Alexandretta to go to our field is the first half of October, and that every month after that is so much worse— Better arrive in January than March and March than May— I see sometimes, as the past winter, one arriving in January might have much rain & mud or even snow to encounter— Still it is better to risk that— I have been on the road at one time or another in every week if not on every day of the year, and there is no choosing beforehand so that you are sure of a pleasant trip. On the other hand to arrive here in the fall gives the mild winter and gradual access of the heat which is much less trying than to leave America when the journey and the season both conspire to make the change from winter to summer as sudden as possible. It was that which reduced Mrs. Adams and led to her early death.

You express apprehension at the scattering of our forces & not without reason. It is the most undesirable

Rec'd [illegible] 2. 1888
Ans'd [illegible]

thing possible but it seemed unavoidable. I believe we agree that it is better to have three in one place than to leave one alone –

It is with a feeling of sadness that I feel that my more intimate relation to the Board will be for a time suspended. My time will be all given to the Bible work & I shall have no occasion to correspond with the Rooms. My heart will always warmly beat for that dear field & work & I bless God I have been in it. I shall gladly return to it when called by Divine providence.

I have a wish & may be able to give you a review of our fifteen years in Central Turkey –

With warmest love to the Committee & yourself – Yours very truly
Andrew T. Pratt

Bebek, May 5, 1868.
Rec'd June 2
Ap. Aug 7

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Bebek, Jan 5, 1868.

Bebek Jan 13. 1869

Rev. N. G. Clark D.D.
Sect. A. B. C. F. M.

Dear Sir

The receipt of your circular letter of Jan 1st - (for which please accept my thanks) suggests to me the duty of writing to you especially to say a few words about Miss West - You have doubtless heard that she has gone to England, hoping to find some quiet medical institution, where she may be free from excitement & be able by perfect rest to recover some of her lost energies - She asked me to write to you and tell you all about her. We came out to Turkey together sixteen years ago - and have always been the best of friends - so we were glad to have a visit from her while here - She spent about a month at Dr. Schauffler's & about a month with us. In this way we became thoroughly acquainted with her condition, and no amount of description from others could have given us a true idea of it. She is a remarkable woman and has done and planned an immense amount of work - nor has she done planning - I have more doubts about her ever working again She has overtasked her powers till her nervous system is utterly deranged, and by consequence, sanguineous

and digestive and even other systems are thoroughly deranged - and not only so - but much more overtasking & overstraining would render something more than nervous derangement exceedingly probable. The slightest exposure to cold - a cold plate, too much talking & other things were sure to upset her.
She has large plans for returning & working in this region, but it is my decided opinion that she never will be able to carry them out, and at any rate - her return here to either of the missions should be at their request. She is one of the Lord's faithful servants and I do not doubt she will be taken care of. She has had sore trials already - & I hope has some days of rest and peace before her.

Of my own work I hardly know what to say. Its present aspect is very different from anything we imagined before leaving Marash - and I know not whether the plan would have been accepted, had we all known what we were doing. Whether it is best to reconsider the matter I can hardly say. It was not our idea when in Marash that anything more than a slight revision of Dr Goodell's version to improve the style of the Turkish and harmonize it with the Armenian would be attempted. We found however that there was an universal opinion this way in favor of an attempt at a uniform version for both Moslems & Armenians - combining Dr Schauffler's work with Dr Goodell's to make one equally adapted to both, if possible. Of the desirableness of this plan there can be no question, and our experience of six months here has convinced us of the feasibility of it as an abstract thing, if the proper laborers can be united upon the work. for it can not be the work of one individual. If it is best that we should continue in this work. I will not object - though it will involve much more labor & time than we anticipated. I do not say that I do not enjoy the labor - though there is nothing so pleasant to me as would be the Seminary teaching in Marash - and the discouraging surroundings are a sad trial after the growth & warmth of the Marash field - I do not suppose that the work can be done in less than five years, I had hoped to see the present class in Marash before they left School but that is out of the question if we continue in this work -

There comes then - the necessity that you provide something more for Marash - It is my decided opinion that it ought to be strengthened - in order to give real thorough discipline to the young men - They can get along as now but the best efficiency demands another man with good talent, I might say special talent, as an instructor. This Mr T. has not though Mr M. has, to some extent. I suppose Edward Riggs to possess it but dont know. I hope if I am to remain here that you will if possible find the best man & send to them, and that immediately.

I learn that you were so kind as to provide for my salary in your appropriations - and am very thankful but as I give all my strength - (not very much I must confess, & I sadly fear it will not hold out) to the Bible Society, they pay my whole salary - and paid all the expense of my removal. I still feel that I am one of you - and should feel sorry to have my name omitted from your list.

You suggest that I give my opinion of things here - I should have given it before perhaps, if I had had any very decided opinion to give. Even now I hardly know what to say. The state of disorganization here is beyond conception, and nothing but patient, systematic labor & pressure - with & on the churches will evolve order out of this chaos. I have faith to believe that with the blessing of God this will at last succeed - but it will be slow - unless the great outpouring of the Spirit comes. The great evil is the want of Pastors who can be trusted -

They have already decided to have no further relations with Stepan - and I think rightly, but I have no idea the Rev. Simon is any better or more worthy, if indeed, he is not a great deal worse, although just now he seems to think it best to cooperate & they are in relations with him, which it may not be best just now to break, if they can by his means secure some desirable ends.

I have had many talks with Mr. Schauffler - & have given such suggestions as seemed proper - and they have always been duly considered - It seems to me that the three are laboring now in the right direction and hopefully. If steady labor can be kept up - I trust they will see good fruit in time - at least after Parsekhs foolish scheme has exploded. This is now a disturbing element - - I have a less favorable opinion of the plan of a High School, though not one so decided that I have been willing strongly to oppose it, I have not a favorable opinion of schools as a means of access or evangelization, and have more hope from the fact that one armenian woman came to the ladies prayermeeting in Stambool, ~~that~~ I should from a dozen scholars in the school - Still the state of things here is so abnormal - & of feeling so worry that I would try almost any legitimate means of affecting a change. I do not think however that Dr. Hamlin's experience gives much ground for hope - His college - though not by any means so thoroughly evangelical & religious as such a School as it is referred to would be made by the Missionaries - is not patronized by Armenians much - and apparently less & less -. Would they send to the High School? Still as I said I do not oppose the plan actively - though I confess to little hope from it -

Excuse the length of my letter. I am only too glad to write you, and to do anything I can for the work in these parts. There is a little light, & some signs of good - The missionaries must hold on & be patient & the blessing will come - .

I should like to hear from you if you have anything to suggest as to my remaining here for this Bible work. I do not wish to unless it is of the Lord -

With warmest salutations to all - at the Rooms -

Yours truly in Christ

Andrew T. Pratt

Rec'd. Feb. 13.

Ans Feb. 14 '76

Bebek Apr. 9. 1869

Rev. N. G. Clark D.D.
Sect. A.B.C.F.M.
Dear Sir

Yours of 9th ult. asking certain questions concerning Rev. G. B. Nutting is now before me.

In the first // you ask if the Central Mission have any objection to receiving Missionaries or ordaining Pastors who are what is called New School - or who hold to what is called New England views of the Atonement. To this we unhesitatingly answer No objection at all —

The second question is would it be desirable that Rev. G. B. Nutting, if the doctrinal difference is amicably settled, should return to the Central Turkey Mission. To this also we decidedly answer No. //

But it may be necessary to do more than give these categorical answers - and therefore I add with reference to the first (a) // It is no longer a matter of practical importance what sort of a creed Mr. Nutting may sign - nor what profession of faith he may make - nor even what is his real belief. // For the fact will still remain that he has been for years understood by the churches to whom he preached, and by the natives who adopt views different from ours, to teach views of the Atonement - which are utterly destitute of the idea of vicariousness, and without any of the *elements* of Atonement believed to be essential to a *real* Atonement by either the Old School or New - So long as he has been so understood, and *is still so* understood it matters very little practically what his real sentiments are - so far as it's influence here is concerned -

(b) // The supposition that the Mission has or would oppose "New School Theology" is beyond our comprehension unless that term means some thing so very "new" that we have not yet learned what it is - With the exception of Mr. Montgomery (a Vermonter but educated at Lane) all the ~~rest of the~~ Mission were educated in New England Seminaries, save Mr. Nutting himself. If he had claimed that we objected to men of Old School views it would have been equally false but more reasonable - & had more inherent probability - //

In respect to the second question, I must admit that at one time the Mission did express by regular vote the hope that matters might be satisfactorily arranged - You will find exactly what was said in the Action of the Mission Meeting in Marash in April 1867. This was the result of particular circumstances which have since radically changed -

You must remember that the ground of erroneous doctrine was not the *only one* on which Mr. Nutting's recal was asked for by the Mission in their meeting in 1866. Far from it. Growing in part indeed out of this divergency, were various matters *of practice* in Mr. Nutting which were such a disregard of the rights of the Mission & of the churches that we felt that harmonious cooperation was impossible. For instance, after B. Harootun submitted himself for license to a Council of Pastors & was by them refused a license, Mr. Nutting at the last moment denied that they had any ~~right~~ jurisdiction & declared that he would employ him at the expense of the Board & he did so employ him - other acts of disregard of rights of churches were committed. In our meeting in 1867 - Mr. Nutting made several confessions & explanations in reference to these matters - and reiterating his belief that the Committee would be satisfied with his doctrinal views, and promising to avoid such opposition to all rules ecclesiastical comity in future - the Mission expressed the feeling mentioned above. It will be remembered also that, his salary had at that time been discontinued. (May 1867) but that in consequence of family circumstances & on his giving us clearly to understand that he would leave for the U.S in October the Mission asked that it be continued to that time: and designated at his own request Mr. Powers to take charge of the Oorfa field. Mr. Nutting's subsequent course did not justify our expectations, and is enough in itself to render his return among us undesirable. He

He did not conform to the arrangement to return to the U.S in the Autumn, although the two principal obstacles, which he had always alleged as reasons why he should not go, had been removed, for a missionary had been provided for Oorfa & his class had been taken to Marash - and he gave no reason satisfactory to any one for his neglect to perform his promise.

- Besides all this, B. Haroutiun, still remaining unlicensed, he used his endeavors to have him again elected Pastor of the Church at Oorfa - (the original cause of disagreement) & came to Aintab in April 1868 determined if possible to secure his ordination. We have also very good reason for believing that he meditated ordaining him himself in case the Union refused to assist. // "By such disregard of compact — and of his proper relations to the churches Mr. Nutting has lost our confidence. His idiosyncrasies are such that express or implied agreements do not seem to bind him — and for reasons such as these — we are persuaded — in the language of your second question "that it will" not "be for the prosperity of the missionary work in Central Turkey to have Mr. Nutting resume his labors in that field". //

P,

Yours, very truly

Andrew T. Pratt

P.S. Permit me a very few words on the topic of yours of Feb. 16th. I will not say I was not interested in those thoughts of yours on the Bible work — for they contain I suppose no little truth — and truth perhaps not sufficiently appreciated, and there is danger of an attempt to reach the impossible — I suppose the Arabic Bible will endure, perhaps centuries, the Armenian has stood half a generation, and is firmly fixed for one or two generations I have no doubt. The Bulgarian will not endure — and the Turkish certainly not a hundred years if does fifty – But it should endure a generation at least, and it is precisely for that reason that it is probably the most economical thing that can be done to do it with something like thoroughness now – You will object to revisions & rerevisions, but the past seems to show that the only way to escape this is to take a long step in advance at once – Dr. Goodell finished his Bible nearly ten years ago – and it should have been closed to all change for a time – whereas every new edition was a new book – And there will be a constant demand for more revision unless a much higher standard is reached at once. It strikes me therefore that the only way to reach the end proposed is to do a thorough work now, make the style true Turkish style – (which Dr. G's is not) & then it will be a foundation on which some 30 or 50 years hence some one will make the Turkish version – and there will be, till then, a truce to revisions – These are my ideas – but others who are better competent to survey the *whole field* can better judge than I can –

You will have heard of the open war now between the people & the mission – Right will triumph but I expect a long struggle – Government is hostile & our Embassy almost worthless –

Yours – A. T. P.

Bebek, Apr. 9. 1867.
Rec'd May 3.

Will Dr. Clark please preserve this?

Miss Maria A. West, has been for some sixteen years past a missionary of the American Board in various parts of Turkey, and as her labors have been of the most arduous and indefatigable nature — even in times and circumstances exceedingly unfavorable — and she has not had during the whole period any adequate rest or relaxation — the result is a most complete exhaustion of the nervous system in all its parts and relations — reacting on the sanguineous & digestive systems in a more especial manner — and causing apparent derangement of all

It is believed that nothing but the most complete rest of mind and body with such regimen & remedial agents as are needed, accompanied by care and all needed attention, and that for an uninterrupted period of several months will be of any avail for her recovery—

For this she is advised to seek refuge in some institution whose professed aim is to give such rest care and attention.

Andrew T. Pratt
(Medical Missionary)

Rev. A. S. Pratt, M. D.

Rec'd May 12. 1869.

Rec'd Mo

Constantinople May 27. 1869

Rev. N. G. Clark D.D.

Sect. A. B. C. F. M. Dear Sir

Enclosed I send you a letter written by my assistant Rev. Avedis Constantine pastor of 2d Ch. at Marash on a subject which he feels to be of the gravest importance & wished to communicate his views to you. I will only add a few words - It does not appear to me that there are good reasons for this step. The same reasons exist for its being in Marash that existed when it was placed there - The field of the Mission is to the west of Marash - and the proper place for the School is as near that field as possible indeed I believe it will be possible ere long to remove it to Zeytoon which is the very centre of Armenian influence - & whose climate is unsurpassed - To go back to Aintab is to take a retrograde step & recede from the final goal - All our progress should be to the west. The Marash & Adana fields contain all the unoccupied places except three villages near Antioch. The labor is to be expended in and the Scholars will in future come in good part from the field west of Marash -

There is no special reason in the condition of the work at Aintab which should make it desirable to put the Seminary there. Its influence on the School will be inferior to the influence of the Marash churches. I believe the state of things is better than it was, but there is not & never was the simplicity & devotedness which is found in M.

I should be very sorry to see this plan carried out & beg that you would caution them to think well before moving in so important a matter.

The fact that last summer was quite sickly in Marash means nothing - for other summers have been so in Aintab - and with the summer houses in M. I do not believe that Aintab is more healthy - I doubt if it is as healthy as Marash.

But enough on this - and a word on matters here - as you must be desirous of getting light upon this in every aspect of it & from many sources - I do not think any one not acquainted with the history of years can understand it, and I am myself often surprised at some new & unimagined phase of it - One of these is the position Mr. S. M. Minasyan has drifted into. I refused for a long time to believe that he would lend himself to the schemes of these men.

I know now that he has – and has been their main stay, that he has not been for months heartily in sympathy with the Mission – ~~nor~~ lifted a finger with a view to help them.

Another thing. I have been studying the position of Pastor Simon for months – and have a profound conviction that no greater enemy to our true work exists in this land, that all past attempts at concession & cooperation were mistakes & failures, and that no sort of cooperation is possible – His sole desire is to aggrandize himself and to do it he would subject the churches to his own control and bring the Community into the condition of the Armenians ruled by their Patriarch & an irresponsible Council. This I know –

I have also been more & more struck with the want of any church order or government or system – & the same is true of the State – no principles govern things and their meetings are disorderly & contrary to all rule. A true roll of a church is difficult to find & not every communicant can be shown ever to have united with any church at all.

The only hopeful field of labor in my opinion is not in direct efforts of any kind with the hostile elements – certainly not in any concessions to Simon and those who heartily follow him – but making the most of the little nucleus of good at Yeni Kapoo, and getting them to work for Christ, make peaceful raids & capture from the hostile forces all the more reasonable & the misguided & deceived – and then if possible cast off those who are not, and have not, for years been of use. How long that will take or what may be the detail of labor for securing it I know not.

Another fact is worth mention. The people here have the most supreme contempt both for the piety & wisdom of those in the provinces, and they in turn distrust the capital. This will limit to some extent the evil effects of their representations.

My helper B. Avedis understands them – and now (though not for a while) sympathizes with us. I ought to have said that he has hoped to fit himself by his two years study here – to assist in the Seminary if it remains in Marash. He has no idea of remaining here longer than the end of the time for which he came – Please excuse my writing so freely – & believe me

Yours truly

A. T. Pratt

Constantinople, May 27. '69.
Rec'd. ~~May~~ June 18.
Ack. ~~June~~ July 28 '69.

[illegible]

Const'ple 15 Oct 1870

Rev. N. G. Clark.

Dear Sir

I enclose this to you by Mrs. C's request with her salutations.

Permit me to add my own. My oldest daughter has been ill of fever for two months but is now better.

I am myself better than usual for me - & the rest of us pretty well.

I hope you are recovering strength & health —

& remain

Yours very truly

Andrew T. Pratt

Rev. A. T. Pratt, M.D.

Constantinople, Oct. 15/70

Rec'd Nov. 9.

430

Constantinople 11 Nov 1870

Rev. N. G. Clark D.D.
Sect. A.B.C.F.M.

Dear Sir.

I am moved by a visit from one of the Marash students to write you a few words about the Seminary. I know not but you may have as thorough appreciation of the importance of that & other Seminaries to the work, and of the necessity of thorough instruction to their highest efficiency – as you possibly can have. Still if this is so I find it very hard to understand the fact that since I left now decided on three years ago – there has been no one found and sent to take a place there who is at all up to the necessity. It may be that there are no men to be found of this capacity who will go as Missionaries – or may it not be that you have sent such men elsewhere – where less needed. Let me speak, please, with all freedom! I have no idea that my own capabilities are of a particularly rare order – There were many men in my class in college whom I should not hesitate to put before myself in fitness for this place of teacher in Marash Seminary – so I can not suppose that they are not to be found – If they will not come to the

Rev. A. T. Pratt, M.D.

mission field, I trust that is not your fault nor mine. But if there are such men - do let us have one at least. I know nothing of Mr. Marden but Mr. T. & Perry are not the men. In fact there is only one man in the field there who is in his place in the Seminary -. In fact hardly any of them appreciate the necessity for any very thorough and deep course - nor did they ever. Mr. Morgan - Goss & Montgomery did but the rest do not. They think that almost any thing will do in the way of Exegesis &c and their instruction is superficial - & more like Barnes's Notes than any thing else. Now it might seem at first view that this would be enough for students at the stage where these men are - but the fact is that it does not satisfy them, and they will not attend such instructions. To speak plainly - the students in Aintab used to say they could read Barnes's Notes for themselves - & I have been told that the best of them have kept no notes of the lectures they had there - It is the same with Mr T. in M. They do not wish men to take notes - but are compelled to do it - and I learn that several of the very best scholars of the second class have left & do not go back this year - These are facts which it is of no use to ignore, and if the best young men are to be kept in the work - the demand for sound & thorough instruction must be met.

I was very much disappointed that Edward Riggs was not persuaded to go there. More than half my object in trying to get Mr T. there was the hope that it might turn the scale in favor of Mr R. He would immediately have taken a place which now no one can take for two or three years - Meanwhile what becomes of good material which has but two years more training to be utilized?

I feel exceedingly distressed at this state of things & would do anything in my power to remedy it. It is of no use for me to think of going back there in my present state of health - I can work along here for a while yet because the amount of work I do is entirely under my control - There - the demands would be irresistible & I could not stand it. That settles the question for me, though I bring it up over & over again. I am not sufficiently pleased with my work here to stay - and I have had too much annoyance in connexion with it to enjoy it - if I could go to a work which I thoroughly love & where my labors are appreciated indeed I am bound to say overestimated - But I can not go - certainly not now - though were my health sufficient, & I left to myself to chose I should give up the Bible work for that most gladly –

What then can be done to increase the efficiency of the school – There is one partial remedy which I think might be tried with benefit. The Pastor of the Second church who came with me & has just returned, is a young man of superior abilities – good sound mind & thoroughness & accuracy of attainments. He has good teaching abilities also – & would make an admirable instructor in the Seminary –, only inferior (if inferior) to Mr. M – To put him in there in some important branch could hardly be amiss, except that the students would probably consider his instructions superior to those of some of the Americans & they might not like that – still it would help the efficiency of the Seminary

Besides – the Pastors & Union have a sort of feeling that the Seminary is not theirs & they must not interfere in it; they are not satisfied with it but dare not meddle because it is altogether a Mission affair. If B. Avedis were put in the Seminary on their part – they perhaps partly supporting him – the needed link of connexion with the Seminary for the Union would be found, and the efficiency of the School increased. This would not obviate the necessity of another good strong - sound teacher from America - With such an one, Brs. M. & B. Avedis the Seminary would be fully supplied. The third man would find some work to do in the school & general missionary work aplenty -

I commend the case to you. With so few candi-dates for the work - the man here needed may be hard to find but he should be found in some way - or half the good of that Seminary will be lost -

Perhaps I have spoken too freely - I could not do otherwise - That Seminary has been in my heart for years - & I see nothing so important as that in all the mission field - except its sister Seminaries -

Our little daughter has been sick for months but is better - The rest of us are tolerably well -

Mr. Bliss & party arrived this morning

With best regards to all

Yours truly

Andrew T. Pratt

Constantinople Nov. 11. 70.

Rec'd Dec. 7.

Ans " 13.

There is claimed a superiority in the climate of Aintab over that of Marash.

I can only say that I have known as bad fever & ague in Aintab as in Marash & as bad fevers there as in Marash.

For Rheumatic habits Marash may be worse – though I myself suffered most in Aintab –

The climate agreed better with both Mrs. Pratt & myself than Aintab, so that on the whole I do not accept any great superiority of one over the other –

Andrew T. Pratt

Const'ple 10 Oct 1871

Constantinople, Oct. 10, 1871.

Received Dec. 30.

Bloomfield. N. Jersey. Apr. 30. 1860.

Dr. Anderson,

Dear Sir,

Through the blessing of God, my wife has now so far recovered her health, that we are able to speak confidently of returning to our work. She has now been for some months under the care of Dr. Harris brother of the late Mrs Rhea. He pronounces the cause of her ill health entirely removed.

We hope to be able to return in Aug. or Sept. We should be ready to go earlier than this, were it not that we have found it necessary to have considerable work done to our teeth. We had our teeth filled just before we left this country by a dentist recommended to us as one who did

work cheaply for missionaries. but t
work proved to be according to the
& the fillings all came out before
had completed the voyage. & our t
of course decayed very rapidly after th
as we could have nothing done to them t
My wife especially suffered a great d
from hers, & had to have many of them
tracted while in the East. & it seemed
to be absolutely necessary for her to
an entire new set. Dr. Harris has in
duced us to a friend of his, in who
he says he can place perfect con
dence. & who will do our work mo
reasonably than we can get it do
elsewhere. but there is so much w
for both of us that we cannot b
the cost lower than one hundred
fifty dollars. Can you grant us th
sum for this purpose.

Yours
Respectfully &
A. B. Plu

Rev. A. R. Plumer

Bloomfield Apr. 30.

Rec'd May 3.

ans. May 16.

Pol. Ant.

Bloomfield N. Jersey. May 19.1860.

Dr. Anderson,

Dear Sir,

I regret that I did not receive your letter until Thursday evening, so that I ould not comply with your request o be in N. York on that day. But s you said you would be there ntil Friday noon, I took the eariest train yesterday, & was at the Bible House by half past eight, with the expectation of seeing you here. but was disappointed to learn that you had already left.

I tried to find you af
our missionary meeting on the
Friday preceding, but you we
not in at the time, & we could
not wait, as we had barely time
to take the last train for this
place.

I had some conversation
with Mr. Wood. He suggested that
we would probably be too late
to go into the interior, as we can
leave before Aug. or Sept. & also th
perhaps we had better not be in
haste, but wait to see if Mrs P's
health be fully established. In that
case, I must try to get something

to do in the mean time.

I should be very glad to hear from you as early as you can find it convenient to write.

I remain

Yours very respectfully

A. R. Plumer.

Rev. A. R. Plumer

Bloomfield May 19. 1860.

Rec'd May 22

Ans: [illegible]

Bloomfield. N. Jersey. May 26. 1860.

Dr. Anderson,

Dear Sir,

Your letter was eceived last evening, & I answer imediately. We labored under great disdvantage all the time we were in urkey. It was a source of great disppointment to us that Mrs P. never eemed to recover from the effects of e sea voyage, & could not bear up nder the new climate. This of course eakened my hands. Then we were bliged so often to move from place o place — from Sivas to Tocat to acommodate Dr. Jewett, afterward on ccount of Mrs P's health. Then until

the last year, we had no one to enc
age & help us on; but rather our ass
sociate seemed willing that we sh
be kept back as much as possibl
that he might have more influen
with the people, & retain the enti
management of things in his own h

The last year, which we spent
Trebizond, we had the best of as
sistance from Pastor Hagop, we w
thrown ^much more among the people, &
seemed to us that we learned mo
in that time than in all the thre
& a half years previous. During th
latter part of our being there,
preached quite often.

We hope that Mrs P. might
now enjoy good health in Turke
but of course it is not in our po

to speak of such things with absolute certainty. She considered herself perfectly well when we left America, but whether her difficulty had already commenced, & was developed by the severe sea sickness, we cannot tell. Her physician thinks she is now free from it, & will not be troubled with it again. We of course would not wish to return without a reasonable prospect of her being well. But even if she should be well, if others ~~any other~~ ~~[illegible]~~ can do the work better than we can, we are willing to give up our place to them. We have the interests of the missionary work too much at heart, to wish to use the money of the Board, when it might more profitably be employed by others.

It would be the greatest

of trials to us both, to give up th
missionary work. It is our chos
work. we felt that the Lord ca
us to it, & while engaged in it, we
deavored conscientiously to do all
our power for our Master. But
we must give it up, we will st
hope that the Lord has work for
to do somewhere & shall endeav
to find & do it.

Will you be kind en
to destroy this letter as soon a
you have read it. It is farth
from my wishes to say a word
against any one, but when ca
upon, I could not do otherwi
than express my candid convi

Yours respectf

A. R. Plu

Rev. A. R. Plumer

Bloomfield May 26.

Rec'd May 29.

~~Ansd~~ July 11/60.

On his return

Private Statement

Pd. Cd.

Bloomfield. N. Jersey. July 18. 1860

Dr. Anderson,

Dear Sir,

Since I wrote you last, Mrs P. has not been at all well. She seems to have had a return of her difficulty from which we hoped she had entirely recovered. & she has also suffered greatly from severe attacks of neuralgia.

In her present state of health, I should not think of

Rev. A. R. Plumer
Bloomfield N.J.
[illegible] 27

taking her back to Turkey. & I think it best for me to withdraw from the Board for the present.

Yours truly & respectfully

A. R. Plumer.

Rev. A. R. Plumer

Bloomfield July 18. 1860.

Rec'd. July 23

ans July 28.

~~Pd Ct~~

For the Prudential Committee.

Bloomfield N. J. Sept. 26. 1860

Dr. Anderson,

Dear Sir,

It seems to be my duty to ask for a discontinuance of my relations with the Board for the present. My wife's state of health is such that I cannot think it my duty to take her back to the East unless very greatly improved. She seems to have been suffering from a variety of causes. The difficulty which was the cause of our return home (an internal one) has been greatly relieved. & we hoped at one time entirely cured. but she is now

suffering much from inflamat
of the spine & severe attacks
neuralgia. Her physician Dr. Ha
of New York, says, she should be
entirely free from excitement, & th
of nothing but quiet & the comfo
of home for some time, until i
can be ascertained whether h
disease will yield readily t
the proper applications. You h
see then, that we shall not so
be able to return to our wo
& perhaps not at all, (thoug
I have been very loth to ad
it,) for her constitution seems
much broken down by what she
has suffered. & it seems to
best under the circumstance
ask for a dismission, hopin
that it may be only a tempo

alone, & that we may yet see her health so fully restored as to be able to ask a renewal of our connexion.

You ask for "the facts needful to show what retiring grant ought to be made" us. We are dependent upon what I can earn, & as I have not yet been able to obtain employment except occasionally a little here & there, we are & have been under great embarrassment; but have felt very reluctant to call upon the Board, & since it became doubtful about our return, have not taken anything from that source. Mrs P's state of health rendering her unable to do anything, (to say nothing of medical expenses) has added to our difficulty, & made us more dependant. We have too, been obliged to incur a good

deal of expense for our teeth,
they were in a sad condition aft
we came home on account of th
unfaithfulness of the dentist wh
we employed just before we we
away. I hope now to find a p
soon. I could not of course sett
down anywhere while we ~~we~~ we
expecting to return. but since w
gave that up, I have been seeki
hope to find one before long. B
in that case, I have not the w
withal to commence house-keep
Our furniture &c. given us mostly b
our friends when we went out h
disappeared, & we cannot look
them again for help of this k
By our frequent removals our f
niture was scattered here & the
disposed of as we best could, &

money went in to pay expenses. At Trebizond we found it was nearly as expensive living as at Constantinople, while our salary was estimated for the interior. & the most of what was received for the sale of our things, (which were but few as we did not replace those previously disposed of) was necessary to make up the deficiency.

I suppose these are the kind of facts you want. I should be very glad could I say that I do not need anything more.

Yours respectfully

A. R. Plumer.

Rev. A. R. Plumer

Plainfield, N.J. Sep. 26, '8

Recd Oct. 8, '86

[illegible]

Ans. Oct. 11

South Berwick. Mar 13. 1852

Dr. Treat,

Dear Sir,

Enclosed you will find my letter to Dr. Wood, I have thought it proper that you should know what I have written him, & therefore send it to you instead of Mr. Gordon.

Yours respectfully,

A. R. Plumer.

Rev. A. R. Plumer 1863.

South Berwick March 13.

Rec'd March 16.

(copy) 438

So. Berwick, March 13, 1862.

Dr. Wood.

Dear Sir.

I have recently seen Dr. Treat with reference to ascertaining whether I should again be accepted as a missionary, in case I should after a few months make the application. He informed me that the question of receiving missionaries a second time is referred to the Mission with which they were connected; and advised me to write you on the subject. My wife appears to be restored to her wonted health. The causes of her difficulty seem ~~to be~~ entirely removed; and we think by next fall, we shall be able to return to the Mission if we are wanted.

I have regretted that I was able to do no more when before in the field; but there were some causes of hindrance, which I trust will not exist, if I should be permitted to return. I was unfavorably situated on account of the ill health of my wife, and being obliged to remove frequently from place to place. A natural timidity and want of confidence in the use of the language was also a hindrance to me: but this last I hope has been considerably overcome by experience as a pastor in this country, and that I shall return to labor efficiently and successfully in the promotion of the Redeemers kingdom. God grant that it may be so. It is my sincere desire to do the Lord's will and to accomplish something for him. God has graciously blessed my labors here; but still I do not feel at home, and long to be engaged in the missionary work, to which years ago my life was dedicated if not unworthy of it. I trust that the mission will give me another opportunity to attest my love for the Saviour in sharing their labors and sacrifices.

Meanwhile, awaiting your decision, we shall devote our attention to the further acquisition of the language, and hope that our knowledge of it will enable us at once to enter upon useful labor. I had begun to preach occasionally before I left, and should expect on returning to be able to do so regularly.

Will you be kind enough to ascertain whether there is a field of labor for me either in your Mission or in the Eastern? What I wish to know is, if when I come to make my application, the Committee are satisfied respecting my wife's health whether it is desired by the Mission that we return.

I remain, yours respectfully,

A. R. Plumer."

South Berwick March 13
1863

Rec'd March 16/63.

Copy.

Original sent to
Constantinople.

New Vineyard Me. Jun. 13, 1863

Dr. Treat,

Dear Sir,

If you should eceive anything from Dr. Wood or me, or should have ccasion to write me, please irect to

New Vineyard
Maine.

s this is my present place residence.

Yours respectfully
A. R. Plumer

Rev. A. R. Plumer

New Vineyard June 13 '63

Rec.d June 15.

Miss Julia A. Rappleye.
Chicago, Aug. 11, 1870 440
Rec'd Aug. 22.
Ans Aug 27

Chico, Aug. 11.

Rev. Dr. Clark,

Dear Sir: Your very kind letter from San Francisco was duly received.

Without a great deal of inconvenience, I could not form my plans so as to be in San Francisco at the time you were there.

I thought an interview with you, though it would be very pleasant and gratifying to me, would be less necessary, from the fact that Mr. & Mrs. Flint could so well be my

progress, as far as any busine
matters are concerned.

I asked them speciall
to impress upon your
mind the necessity of m
knowing, as soon as possib
the final decision of the
Board in reference to the disposal they make of me.

Through Mr. & Mrs. Colby's
kindness, I have been permitted to visit Yosemite Vall
and the Mammoth Trees -
and have also been furnis
from their store, with what
goods I could make use of
on their sewing machine.
Though the thermometer stan
over 100° every day. I have
spent six weeks here, very be

and feel no ill effects from the climate - I have spent my time thus, for economy's sake, and as a test of physical endurance - What would otherwise have been distasteful to me, has been a pleasure, as I have often said to myself, for Christ's sake.

Friends in Oakland and at the East are begging me for as much of my time as I can spare - but it will be better for me to remain here this winter - if you do not wish me to go until Spring - and hence I have waited for a letter from you - I fear that your own illness has necessitated a delay. I ~~and~~ am now waiting for the

steamboat to take me dow
to San Francisco - and thin
now I must telegraph to kno
your wishes - and I write
this letter to explain the rea
for the impatience And a m
may seem to denote to you.
As I told you, I have but
one sister, who lives in
New York - She pleads for me
to come and spend all my
time with her before I go -
It seems unwise in me to
incur this expense, unless
I go in October, as you
suggested I might.

My present plan is to
start from Oakland for
my sister's on the 22nd
if I receive a favorable

reply to my telegram.

It is not my preference to stay until Spring. I wish I were engaged in my work now. but if your plans for me are changed in any respect, I am impatient to know it.

The good people of Oakland are planning a little reception for me. This I shall enjoy more, also, if the uncertainty I feel now, be removed.

I find it impossible to sell a little real estate I have in Oakland. I have offered it even at a discount, but there

seems to be perfect stagnatio
in such business particularly.
I had hoped to provide
my own outfit and
purchase my ticket to
New York at least; but if
do not succeed in makin
this sale, I can not do so.

I am very happy in the
thought of engaging in
the precious work placed
before me through your
agency; but when I do no
hear from you for so lo
a time, my own conscio
ness of unworthiness help
me form mental pictur
in which doubt furnish
some shadows.

Most of my friends are warm in their congratulations that I can go.

Some of them wrote, me from Oakland, that your kind words of my future work uttered there, made their hearts burn within them. Some of them, most of whom I have noticed, are those whose hearts are not in sympathy with Christ's love, are strongly opposed. I am pained, when so dear friends send me such letters as I enclose, but can only pray that God will bring *good* out of the step I take to *every* heart interested in it.

My address after reaching
my sisters will be

— Oakfield, Genesee Co. N. Y

My brother-in-law will probably attend the Annual me of the Board, with me, and thus will I hope get his heart warmed up to the consenting point.

With many thanks for your interest in my connection with Christ Kingdom, I am

Yours truly
Julia A. Rappleye

Mrs Rappleye 441

**Opposition Line ! Prices Reduced !**

Recd Aug 16 1870

# Franklin Telegraph Co.

***Lines East, West, North and South.***

**TERMS AND CONDITIONS:**

The rules of this Company require that all messages received for transmission shall be written on the message blanks of the Company, under and subject to the conditions printed thereon.

27

GEO H. ELLERY, Pres. J. G. SMITH, Supt.

Aug 15" 1870

By Telegraph from Oakland Cala

To Rev Dr N G Clark
Missionary House
Pemberton Sq

Immedia knowledge of
he Boards decision for
ne very important

Julia A. Rappleye

/25

This message has just been received at the office.

**112 STATE STREET.**

Constantinopl

Rev. Dr. & Mrs. Clark: —

My dear Friends

I a

the idea this evenin
anxious to hear
member of the "
prospects – Fam
Tracy accompan
and me, in a c
to this our home
least, if our liv

Mr. Hitchcock
to welcome us a
of the Quaintine

After three wee
papering – whitewas
&c. we considere
ficiently well prepa
missionary brethren
October monthly

The distance
some of them to
was given that a
Meeting style, wom
for the people at

Quite a num
able to come; bu
was a very good
prayers offered
of the work. Fo
were such as am

ople, - "The Home" - Oct

Mrs Rappl

nds M.M.?
I am impressed wit
ning that you are
through some
te "Home", of St
me weeks ago, M
carried Miss Wadsw
caïque from Scut
ne, for two years a
lives are spared.
ck was here already
– and to help fu
time -
weeks of cleansing,
ewashing - carpenter -
dered the house e
repared to invite
thren to hold the
thly meeting here.
e is so great for
to come, due no
a lunch, in Amm
would be prepared
– at noon.
member were n
but the meeting
ad one, and the
d for the success
for Jesus' sake
must have reach

The Missionary friends have been
kind in their assistance - but those
of us who staid here - nights,
to plan to keep all the servants
at work, by anticipating them
from day to day - and to have
meals ready &c. and my first
practical lessons in a new language
gave me some exercise
of brain too, so that I have
too tired to write, and am still
except in this familiar style, to you
alone - The first week, there
was but one pupil - a poor
little eight-year old cross-eyed
willful - girl - but she was sent
us and the price asked for her
tuition & board paid - and we
shut our eyes to faults - for as you
would say - the object of our be
here is to mould just such characters
for usefulness - She has already
yielded to discipline, and may
come a strong support to the
good cause yet - On Saturday -
lady came to bring her two
daughters aged respectively 11 & 1
The girls Beatrice and Virginia
are very sweet, teachable and
lovable girls - They are from
the old Armenian church - but
have permission to go to the
with us, when ~~they~~ their friends cannot c

e ear of Him who strengthens and
courages his trusting ones.

I wish you could see the house
now. I think you would hardly re-
cognize it — The school-room is
y pleasant, with its new paper —
utiful desks (maps & blackboards
ll in prospective) & Teachers table.
e room off from it makes a
y pleasant sitting-room for
girls — has the finest view of any
om in the house — It contains
Piano — chests, globe — chairs &
e — The room next to the school
m on the same floor is fitted
as a dormitory — We all thought
f we would commence in a
le more home-like way than
could possibly prepare the
e for — and finding that six
gle beds could be conveniently
ranged in this room, we had
re-papered and freshened, and
looks very inviting — with its
owy beds and curtains.
he parlor is called by all, a
ery neat and pleasant room,
We have the organ here
r the present, so we have
vening prayers in this room.

that are sent to be receipted by the H
The amount set apart for our us
must be expended, I think.
Arnitza proves to be a very ef-
ficient teacher and helps me
very much, in many things -

Miss Wadsworth has her
dispensary fitted up in a sty
that satisfies her and pleases al
Miss Beach has been visiting us
this week - and cheering us by
her cheerful presence.

Miss Shearman has been invited
by the Station to spend the winte
with us as a boarder - She is
studying Arabo-Turkish and Armenian

Dr. Ward lives near us and the
you know, we are within walk
ing distance of Dr. Riggs's house

Mrs. Riggs and Charlie are vere
miserable now - Mrs. Trowbridg
and her children are with them
still - Mrs. Hitchcock has gone with
her husband to visit Mr. Parson
The sudden death of Willie Hamlin
cholera, will be a sad blow to hi
as he hears the news on his a
rival there - The earthquake last n
waked us up, but did no damag
[ I have thus far been so occu
with the material preparations, the
I have hardly had time & or strength
to consider the work in more im
aspects - The necessities of pupils

they go with them to the Armenian church.)
I gave them a lesson in English
today – and they learnt all three
on the charts (Webb's) sent us
from Boston. I should like
some with more reading matter
on them – texts of scripture and
fying sentences. Their father speaks
English well and is liberal in his
views – There are many applications
from the Germans and French people
who have mistaken the meaning
of the programme, and suppose
the school to be for Europeans, be-
cause it is conducted on the plan
"the best American and European
schools" A few Greeks have applied
and the committee say that if six
or seven promise to come, a
teacher will be furnished.

No day ~~pupils~~ pupils have applied yet – but
time will be needed for them to re-
cover from the fear which the priests
have awakened in their hearts, by
their warnings against us.

The prevalence of the cholera
too – will delay the filling up of our
schools – We have prepared beds
for only six – and seats at table
for twenty-four – If more come
further preparation will be necessary.

I am troubled some by the
largeness and by the number of bills

not yet heard of the designation
Mrs. Mumford - or whether M
Goodell thinks favorably of the
invitation sent her to come

The Missionary friends are all
very kind to me and are very
lenient in their criticisms.

I feel strong for the battle, only
when I look away from my poor
weak self - and to the many telegrap
wires that go to the Heavenly City
from many homes in the cit
of this world, and hear
messages that supplicate the
blessing of the Infinite One
upon a work undertaken for
His glory.

Dr. Hamlin encouraged us
by telling us that Robert College
commenced with three pupils
and now they have a hundred
and fifty boarders.

Please remember me to Mrs
Worcester when you write.

Yours very truly
Julia Rappleye

Pupils in every respect, seem
to present themselves gradually
and naturally, so that without
embarrassment, we find ourselves
able to meet them.

I have often said to myself - as
plans were able to be carried
out successfully - some one is
arranging for us - and so we are
not left to make serious mistakes
in our use of consecrated money
and means -

It was a pleasant coincidence
to me that our school commenced
Wed. of the same week, during
which the meeting of the Board
was held at Salem.

I hope the demands it made
upon your physical strength were
not too great this year - We are
longing to hear about the feast
you enjoyed -

I shall try and begin to study
again this week with Ammotza. I
realize what a blessing I have had
during my months of quiet, for
study - Do you know of any
one whom you can commission
to select some pretty patterns
for drawing - You know what an
unseemly collection they have
in their schools here - We have

learn French - Miss Bliss received both
lications with favor - hoping this to gain
cess into more houses - and to secure
n influence over their occupants, She
very earnest and persevering in her
bors - We enjoy our Monday morning
eting very much - The little missionary
d report to each other concerning the
rk of the previous week - plan for the
ming week - and above all - pray for the
essing from above without which all
ors are in vain.
I am trying to be conscientious in
use of my time for study.
My teacher commends my progress
t I am too impatient to be able to
nk - to feel that I am doing very well.
I did not expect to learn to use the
nguage as soon as some do - but
hink sometimes I shall - and I am
ppy in the thought. A Station-meeting
s called today to consider the matter
cerning location and organization of
school - I have not had an opportunity
learning the result. I presume they
ll be reported to you immediately.
I hope your anticipated visit here
ll encourage the missionaries to
more hopeful -
It is so hard to remember that
gh the tide of ignorance and superstition
so overwhelming - the power of the
mighty arm to arrest it - is infinitely
eater - Yours truly

Julia A. Rappleye

Miss Rappleye. Constantinople - J

Rev. Dr Clark Rec'd Feb. 18, 18

My dear Sir; The first
Ack'd. Feb. 28.
ce in your very kind letter, just
quickly interpreted to mean a ge
hint that I had not done my d
in reporting myself to you sooner.

As I have had nothing specially to
except concerning our journey, whi
I knew would be fully report
to you by others - I have felt a
hesitancy about trespassing up
your time. For three or four
weeks past, reports have reac
me of your early start for the
so that I thought I would wait un
you came, when if you are not se
with the busy and and worrying
that seems to task the strength of t
good people here, I shall hope
have some needed and cheering
conference with you.

I must not fail in this my f
letter to you from this City - to a
my testimony to that of all the others of ou
traveling company - concerning
fidelity and success with wh
Mrs. Bliss anticipated, and, as f
as possible, supplied - all ou
wants - and I always think of th

without personal experience.

Since living in Scutari, I have s more of the display of Fashion an more imitation of Frank custo among the Armenian women - I had expected to see. They h more native politeness, too, the I was expecting to see.

I have accompanied Mis Laura Bliss sometimes, as she has made calls in the homes Armenian women. She kindly translates some of the conversat for me - and I have received the impression that there is a thirs for education among the people - and a thirst that their own scho do not supply. Sometimes unw motives prompts their desire to to read - For instance, today Miss had an application from an old who wished to learn to read the Psa She thought then she should know e to read and commit to memory the parts of a play so she could earn in a theatre! Another wanted her daughter

kindness I received in New York
from the Officers and friends o
the Board with grateful rememb

I have often remarked tha
om the moment I first made kn
willingness to become a Missiona
o act or word from any memb
f the Board or from any Christian
riend, has caused even my
ver-sensitive nature, any feelings
t those of gratitude and respect
o the kind promptings of Christia
ourtesy and love.

You ask concerning my first
mpressions of life here.

I think from reading and
rom conversation with those
ho had been here that I had
pretty correct idea of
hat I was to see and hear—
Yet no one can have an
ccurate idea of the peculiar
rials and joys of missionary life

Oakfield, N. Y. Sept. 2

Dr. Clark,
Dear Sir:—

Your letter containi
blank for me to fill out, is
at hand.

My present plans are
to leave my sister's Monda
morning — and accordin
to Appleton's time table to
arrive in New York at
11 A. M. on Tuesday —

My brother-in-law
cannot accompany me
so that ~~and~~ I have no escor

I called at Dr. Bush's wh
I was in Rochester — but he
was not in — He writes me
that Miss Williams of Wa
N. Y. is going with us.

Yours truly
J. A. Rappley

Miss J. A. Rappleye.
Oakfield, Sep. 27, 1870.
Rec'd Sep. 30.

Miss Julia A. Rappleye.
Oakfield, Sep. 6. 1870.
Rec'd Sep. 8.
Ans " 14

Oakfield, N.Y. Sept. 6

Rev. Dr. N. G. Clark,

My dear Sir: —

Your letter of August 29th, enclosing drafts for $200, was awaiting my arrival. Mr. Flint purchased my ticket and gave me enough to make what he advanced to me $150. As he did this but a day or two before I came away, I have used only what was necessary for traveling expenses — What you have sent in addition makes the amount more than I am entitled to and more than I need — Shall I retain the drafts until I come or return one, endorsed, to you?

I shall be so very busy during
three or four weeks ~~that~~ I ha
at my sister's, I fear I cannot p
ise myself the pleasure of accepting
kind invitation to come a week bef
the Board meets. Will you please
me the address of the other lady w
goes with us? You gave Miss Nye's.
How shall I tell my friends to add
my letters?

The Ladies of Oakland formed the
selves into a society which the
design shall be auxiliary to the
"Woman's Board" in Boston.

The Young Ladies of the Semina
placed in the hands of the Treasure
of this Society, the sum necessary
constitute their former Teacher, a
Life Member. They were very anxi
that I should procure a certifica
acknowledging the fact, from the Boa
The good wishes and many prayers
of the dear Friends in California,
me strength to leave them cheerfully

Respectfully and truly Yours
Julia A. Rappley

30 Clinton Place, New York,
Jan. 13. 1867.

Rev. N. G. Clark D.D.

My dear Sir,

I must apologize for delaying so long to answer your letter proposing Sivas as my Station. I thought it right to take a little time to consider the matter and during the past few weeks my time has been much taken up with a variety of duties incident to the time of year –

I have talked with my mother and with Dr. Wood about your suggestion, and am prepared to say that, as far as I can see, there seems to me to be objection to my considering Su as my prospective station. wish is to go where I can b most immediately and mos permanently useful. In th station you propose there s to be an opportunity for me get to work without delay, a certainly the field promises development, both among Arme and Turks, which will deman much labor in the future –

I don't know definitely abo the work there among the Tur but should think that, if th are any considerable number of them there, a work must before long open up among them. And I should think that, if I am appointed to that post, it should be with the understanding that I am to keep the Turkish work constantly in view, while of course doing all I can to aid the work among the Armenians—

I trust the Lord will guide me in this and all other matters so as best to glorify his name and build up his Kingdom on earth.

With affectionate respect

Yours Edward Riggs—

Mr. Edward Riggs.

New York, Jan. 13. 1869.

Rec'd. Jan. 14.

Edward Riggs 447

30 Clinton Place, New York,
May 25. 1869.

Rev. N. G. Clark D.D.

My dear Sir,

Mr. Miles tells me that it is necessary to consult you or Mr. Ward, or both, in regard to our time and manner of sailing from here on our way to Turkey. Our plan has been to start hence for Liverpool on or about the 19th of June 1869. If there is no objection we will

y Cunard on Tuesday June 15.

proceed to take passage in
steamer sailing for Liverpool
that time. — The question a
as to what line we should go
You have sent missionaries f
quently by the National Line
and I have traveled on that l
myself and know that the a
commodations are good and t
officers gentlemen — Still in t
minds of some there is a do
as to the trustworthiness of a
line which has suffered from
many mishaps, some of which
at least were caused by cri
neglect of duty. My moth
who is going with me has

something of this feeling & would
think prefer to go in some
another line - but she says she
would not hesitate to go in
any line which the officers
of the Board may recommend.

If it is necessary for me
to have word on the subject
from Mr. Ward, will you be
kind enough to speak to him
on the matter - I don't know
exactly what are the forms to
be gone through.

I ought before this to have
acknowledged your very kind
letter in which you inform me
of the action of the Committee

in regard to Miss Dwight.

You enclose printed forms of
questions - We have delayed
filling them out, because they
clude questions in regard to ma
and ordination, which have not
taken place - We will not neglec
them - I suppose there's no hurry for th

We hope to be married on
the 29th inst. And, after visitin
some friends in this State an
Massachusetts, we hope to reac
Boston about Saturday June
and will be there and thereabo
until Wednesday probably of
next week -

Ever Yours Sincerely
Edward Rig

New York, June 17. 1869.

Rev. N. G. Clark, D.D.

My dear Sir,

You have doubtless seen notices of my ordination on Sunday last, and are aware that our Steamer does not sail till Saturday June 19.

We have about completed our arrangements for sailing, and have been enjoying some exceedingly pleasant visits among friends here.

I enclose the descriptive lists filled out as requested — If they are not satisfactory please let us know — I also enclose a photograph of my wife to accompany the one of myself which I left with you —

Affectionately yours Edward Riggs.

Rev. Edward Riggs.

New York, June 17. 1869.

Rec'd. June 18.

Sivas, Turkey, Nov. 2. 1869.

My dear Dr. Clark

Before I left Boston you enjoined upon me to write often to you, and I think I promised to do so. I hope you will not think that promise broken because I have been so slow to begin. I do mean to write you frequently, and record my intention in this my first letter, but hitherto we have been so constantly on the go that I have had to leave it to others to let you know of our welfare.

As you may see by my date we have reached our destination, and in great mercy and comfort has the Lord brought us all the way. We have been here now some two weeks and are in our own house getting slowly settled down. Every thing goes slowly here as you know — One man in this city has a monopoly of the manufacture of the matting which we need on all our cement floors. And so we have to wait his time, and that keeps us only half-settled, and will keep us so probably for some weeks to come —

You have doubtless already heard something of our journey hither from other sources. We made a short stay in Liverpool, having very unexpectedly met my father there. In London also we staid some four or five days, and then went on to Paris; — thence to Bâle, Lucerne, Zürich, Münich, Vienna, and Pesth, and so down the Danube to Rustchuk and Varna, and thence to Constantinople, arriving in Con'ple on Thursday, July 29. All the way we were very much favored with good weather, pleasant companions, etc. etc. The two months at Constantinople passed very quickly and very pleasantly as you may imagine. We spent one week at Broosa with Dr. Schneider and Mr. Richardson very delightfully. Their church and congregation, though not yet perfect, compared pleasantly with those at Constantinople, and cheered us at that sad time. While at Constantinople I attended some of the meetings of that Convention that met to discuss the troubles of the Vlanga Church etc. but could not follow it all through as I wished to devote my time to studying Turkish and making preparations for our journey —

On Saturday, Oct. 2. we took the Russian steamer for Samsoon. It was a slow boat and we did not reach Samsoon until Monday night too late to get pratique. Tuesday morning we went ashore, but could get no horses to start before the next morning, so we had to spend the night in the city, which we specially wished to avoid on account of the malaria. However, we trusted in the Lord and took quinine pills and have not been troubled with fever.

We enjoyed the ride over to Marsovan very much as I am sure you will when you come. It is over a high wooded range and gives a variety of grand views in various directions.

As we approached Marsovan, Dr. Schneider and Mr. Tracy met and cordially welcomed us, and our whole visit there of three days was exceedingly pleasant and refreshed us much. The schools there are doing well, and the people have just erected a very commodious and neat house of worship which does them much credit.

On Monday, Oct. 11. we bade the friends in Marsovan farewell and proceeded in six days, forty six traveling hours, to this city, by way of Amasia and Tocat. Some two hours out of Sivas we were met by the whole missionary community, old and young - and received a kind and hearty welcome from all.

Of the work here I shall have more to say when I become better acquainted with it. As you know the work in this field is more flourishing in the outstations than in Sivas itself - At Guran there is a specially promising work. Here in Sivas the church itself is exceedingly low, and the only thing that can keep it on the records of as a church is the Spirit of God manifested in a stirring revival this winter. Pray for us, that the Lord may show us his grace and favor

Mr. Smith and family of Marsovan are here Mr. S. having just returned from Kharpoot. They start for Marsovan tomorrow. Mr. Livingston goes with them as far as Tocat to see to the work there where there is some trouble about the pastor - Dr. West left us today for a medical trip to Mardin - He will be gone some five or six weeks at least.

My wife joins me in much love to yourself and all the good people in Boston

Ever Yours sincerely
Edward Riggs.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
33 Pemberton Square
Boston
Mass.

Sivas, Nov. 2. 1869.
Rec'd Dec. 13.
Ack'd Dec. 16.

Sivas, Turkey. April 23. 1870.

My dear Dr. Clark

You will doubtless have wondered ere this why I have not written to you, and I confess I rather wonder myself. I will not weary you with apologies, but only say that while you were expected in the East this Spring I rather put off writing in hope of sending a letter to you at some place nearer than Boston. We have thought of you & prayed for you in your physical weakness, and much regret that you are prevented from making your proposed tour. I trust it may not be long deferred. We rejoice now to hear that you are enabled to resume a part at least of your important labors. May the Lord grant you perfectly restored health and strength.

I believe Livingston wrote you a week or
1 two since, promising that I would give you an account of our recent very interesting visit to our out-station, Gurun. I ought to have done so immediately on our return, when the thing was fresh in my mind - But will even now mention a few of the encouraging facts that greeted us among our people there.

(Gurun is, as you know, a city of some 20,000 inhabitants, lying twenty-four hours, or about seventy-two miles nearly due South of Sivas, a little East of South.

The Country through which the road passes is very uninteresting and lacking in natural beauty, except when the lights and shades of a beautiful day give a loveliness to the homeliest objects — And in some places the boldness of the rocks approaches grandeur. | The first five hours you travel on the Bagdad Post Route, with the telegraph to keep you company, humming its aeolian monotone. Then turning off to the South you come in an hour or two to the large village of Oolash. This is a large Armenian village, but has never seemed to open a promising field for missionary labor, as its proximity to the city, which makes it easily accessible, fills it also with all the vices and very few of the conveniences of the city. We spent a night there, but had scarcely any opportunity for religious conversation, as the people didnt crowd into our room as they always do in the smaller and simpler villages.

The next day we pushed on nine hours, as far as Manjuluk. Soon after leaving Oolash you come to a long and pretty steep ascent which brings you at last to an immense plateau which must be some 7,000 feet above sea-level. Here and there you come across little patches of cultivated ground, but a vast majority of the land lies desolate, affording but a scant meal for the flocks and herds that you occasionally meet. After crossing this plain you come to the village of Manjuluk, where we have had a teacher at times and where we hope to establish a preacher as soon as we can get a proper man. The village is not a large one but contains more than the usual average of persons able to read and interested in the truth. There are four avowed Protestants there, and probably half a dozen others who would very soon declare themselves such if they could have a permanent preacher and teacher. The existence of a strong Armenian ~~Convent~~ Monastery in the village makes it no small trial for the people to avow themselves Protestants, but at the same time it is an argument of no small force, with such as know the truth of the Bible, against their reputed spiritual guides, and many are indignant at the faithlessness of the priests without having any spiritual knowledge of the truth. We reached Manjuluk Friday evening and spent Saturday and the Sabbath there. All the time on both days we had a room full of people ready to talk of matters of faith and practise and giving heed to all that we had to say. A large number of Copies of the Scriptures have been sold there, and we feel sure that good results would soon shew themselves if we had ) a faithful laborer to place there. ) There is a young man now in his last year at the Marsovan School who labored at this village one winter very acceptably - The people are very anxious that he should return and be their preacher, and we are doing all we can to induce him to do so, but though we have a certain sort of moral claim upon him, he finds some very strong attractions toward certain fields further west, where they give their helpers larger salaries than we feel that we can. (Aside from the prospect of a missionary work in ) Manjuluk there is nothing of much interest about ) the place - | In the Armenian cemetery there is a marble tombstone with a very old Greek inscription on it, and there are scraps of ruins lying about which indicate quite extensive Saracenic buildings at one time. The region is volcanic, much of the building-stone being lava. The people are mostly farmers raising wheat and barley, but nothing else. They are heavily oppressed with government taxes.

After a couple of days at Manjuluk we started Monday morning for Gurun - Again we had to ascend and cross another still higher table-land. The last hour of the road however is a rough descent through a long winding gorge, bringing us at last to the lower end of the city. / Gurun is a very peculiar city as regards shape and location. It is built in the bottom of a long narrow crooked valley; the city being some six or seven miles long, and scarcely a pistol shot across at any point. But you have had descriptions of it before and I must not waste time and paper. We found the work there in a very encouraging state. The preacher, Mardiros from Harpoot, is an energetic progressive man, very popular with all parties, and, so far as I could judge, a faithful devoted Christian. He is straightforward and reliable in his statements, and unwearying in his labors for the Spiritual good of his people. When he speaks they listen eagerly and keep wide awake through his longest exhortation. We were satisfied that the time had come for the formation of a Church there, and while we were there the people wrote to the Evangelical Union, requesting it to meet as early as possible there for the purpose of organizing one.

They also made out in anticipation a formal Call inviting their preacher to become their pastor when they should become a Church. This Call he accepted though it cost him some self-denial. On Sabbath afternoon after the service he read aloud the correspondence on the subject and then in a few touching sentences spoke of his love for them and for his work there and also of the struggle that it cost him to cut off the last thought of return to his old home and friends — He alluded also to the unspeakable joy which filled his heart on such an occasion at the evident progress of the Lord's work, and the delightful prospect of having there a branch of the Lord's Church. It was a scene not soon to be forgotten — The speaker controlled his voice only by an evident effort, and the crowded room hung on his words in breathless silence. Many an unaccustomed eye was moistened, and the "Amens" which intermingled the prayer which closed the afternoon service were many and fervent. Since the last visit of missionaries there, last Fall, the people have been active — They have paid up their share of the preacher's salary, have secured a large room in the upper part of the city for school and Sabbath services, and a room adjoining the chapel they have handsomely fitted up with carpet, sofas cushions etc. etc. We occupied it while there as a lodging room and it answers the purpose of "Church parlors". The 'money test' of a spiritual work is not always reliable, but among these people who are so poor and naturally so covetous, it is generally a pretty good criterion. And judged by this standard they have done well. We spent a little more than a week there and enjoyed our visit very much. Beside the weekly Sabbath services there are three week day prayer-meetings one at the lower chapel and two at the other. These being necessarily in the day time when every body is busy, are not so well attended as might be wished, but they are conducted with spirit and are means of good. On the Sabbath the preacher preaches in the morning soon after sunrise at the lower chapel, where he lives, and then about midday, mounting his little donkey, he goes up to the upper chapel some three miles distant or more, and holds a service there. In the evening the brethren meet again in the "Church parlor" for a free discussion of religious topics, with prayer and the reading of the Word. The Sabbath that we were there Livingston preached in the morning and then administered the ordinance of Baptism to a child of the Preacher — The chapel was full there being almost if not quite two hundred persons present. In the afternoon

I preached at the other chapel to about the same number. I never enjoyed preaching so much, and I never had better attention. During the week an assembly of between two and three hundred gathered to witness the marriage ceremony in the chapel. The occasion was improved by appropriate remarks by Livingston and the preacher. Among the crowd were Turks and Circassians as well as Armenians. The bridegroom, not a Protestant before, declared himself such that day. Outside of the Protestant Community there there are many among the Armenians who are awake to the fallacy of their church and ready to become Protestants only fearing the trouble it would make them in their business and social relations. Such hearts the Spirit of God alone can reach.

The people wanted to have the church formed and pastor settled during this month and we tried to have it so, but the Union couldn't assemble on so short notice, and now we shall have to put it off till Fall as many of the people are scattered during the summer, for business purposes.

Here in Sivas the people have let their preacher go, by not paying up their share of his salary - He is going to Kara Hissar to see what can be done there and we hope to go with him next week. The Tocat Pastor Michael has been driven out from his post there and ~~his~~ is here now with his family. We hope the people here will hold on to him.

I feel it to be pretty hard to be left alone so inexperienced as I am. but it seems necessary for Livingston to go and I trust I shall be guided.

Pray for us. Love to you from my wife, and to all at the House from us both.

Affectionately Edward Riggs.

Sivas, Apr. 23. 1870.
Rec'd May 30.

Sivas, Turkey, Sept. 29. 1870.

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M. Boston, Mass.

My dear Sir,

Some time since I wrote you two letters in rather quick succession but of late have been rather silent. The reasons for this have been chiefly the circumstances of my family, and also it being the summer season there was not as much doing as at other seasons of the year. On the 1st of July Mrs. Riggs presented me with a daughter - a fine healthy child, and though my wife was rather slow in regaining her strength at first, I think she may be now pronounced perfectly well. Bro. Henry S. Barnum of Harpoot passed through here going for and returning with Miss Bush, and on the latter occasion baptized our baby with the name of Susie Dwight, after my wife's youngest sister, who has just gone home to her dearly loved Saviour.

I wrote you of my tour in the Spring to our outstations Kara Hissar and Zara. Soon after my return, our former preacher here in Sivas, Harootune, went with his family to Kara Hissar and settled there as preacher. And very soon after, the preacher at Zara, Giragos, removed also to the village of Endires, six hours (18 miles) this side of

Kara Hissar. Sivas was providentially supplied with a preacher by the coming here from Tocat of the Excellent Pastor Michael, but Zara was left vacant. The reasons for the preacher leaving the latter place I think I have mentioned: the people for months together failed to fulfill their promises in regard to his support, or rather their share of it. He also felt discouraged, and moreover was never very popular there. Since he left they have paid up all their arrearages and now want another preacher, whom they promise to do better by. I am going to try to get some one to send them and try them again. I am sure that an energetic man could show good results of a year's labor in that place. Giragos is a good man but lacking in energy and self-confidence.

In view of the circumstances of that part of our field I thought it necessary to visit them again this Fall, especially as it would probably be impossible to make that tour next spring. Accordingly I started on Tuesday, Sept. 6. for Kara Hissar - Reached there on Saturday the 10th after a pleasant journey over that beautiful mountain road, through the pine forests.

In the Spring I preached to a little company of sixteen - this time to over thirty. Persecution has begun there. Gazaros (Lazarus) a man who very recently became a Protestant, was thrown into prison, nominally for not paying some money which had been put into his hands for business purposes and which he had properly invested. On hearing that he had become a Protestant the owner of the money demanded its immediate payment, and stubbornly refusing to accept the goods, threw the man immediately into prison where he lay for a month. This proceeding was authorized by the letter of the law, and our brethren, after doing all they could for him there without avail, finally appealed to the authorities at Sivas, and received an order stating that the matter must be immediately settled to the satisfaction of all parties or the case be brought to Sivas. This order was received the day before I left Kara Hissar and the brethren felt sure that the persecutor would not venture to take his case to Sivas and so would accept the offered goods in place of the cash, or make some new arrangement. As I have heard nothing further from them I presume the matter has been satisfactorily settled. I trust the results may be good both to the persecuted man himself and to others also. I was told that while in prison he occupied himself in preaching the Gospel to his fellow-prisoners, and sent to our preacher asking for a *Turkish* Testament saying that he had used his Armenian Testament but now had opportunity to preach the truth to some Turkish speaking people also. I visited him in the prison and talked with him thro' the bars. He spoke well but I fear does not feel quite ready to freely forgive his persecutor.

I spent a day with preacher Giragos in Endirez. Since he went there it has been the very busy season of farm labor. The people work hard all day and go to bed early. And so Giragos hasn't had much chance to get hold of them and make an impression. He has been duly anathematized by the priests, and the people solemnly warned not to go near him - but in these days that sort of thing doesn't amount to much more than a slight advertisement, which works often in favor of those against whom it is aimed as a deadly blow.

We have just been having a visit here in Sivas from Hagop Effendi of Constantinople, head of the Protestant Community. He is making a tour of the country to investigate into the political affairs and local relations of his constituency. I fear he is a weak man and not worthy of the place he occupies. It seems difficult to get the right man to fill that place.

I hope to start next week for Gurun where the "Central Union" are to meet to form a church and ordain Mardiros Pastor. I will write you of it.

My wife and also Dr. & Mrs. West unite in love to you.

Ever yours Affectionately Edward Riggs.

Sivas, Sep. 29, 1870.
Rec'd Nov. 10.
Ack'd Feb. 6, 1871.

Sivas, Turkey. Oct. 18. 1870.

My dear Dr. Clark

My last letter to you, telling of my tour to Kara Hissar, will scarcely have reached you by this time, but I must write you again to tell you of my delightful visit in Gurun, and of the interesting services that took place there. On Tuesday, the 4th inst. Mr. Farnsworth of Cesarea arrived here with part of his family and Miss Closson, and the next morning he and I, with the preachers of Sivas and Amasia, started for Gurun. Two days journey brought us to the village of Manjiluk, where as you may have heard a new work of considerable interest has sprung up lately. Out of the sixty families in the village, some twenty or twenty-five have suddenly declared themselves Protestants, and call earnestly for a teacher or preacher. They are mostly very ignorant, and have been induced to take this step by a variety of motives, some of which are, very probably, quite unworthy; But at the worst it gives us an opportunity to sow the good seed such as we don't have every day, and we are trying to improve it. We hope to get one of the graduates this Fall from Marsovan to go there as preacher, and in the mean time have put a man there who, though not very much educated, is, I think, a truly good man.

¶ "At this village we received a very cordial welcome, and were made the guests of the chief man of the new Protestant Community, who is called Oonan Emmi, or Uncle John. The people came in to see us in considerable numbers and we spent the next day with them. They are generally very poor, and laboriously till their plots of land for a meagre support. The average dwelling consists of a good-sized stable with a low roof, lighted by one hole in the middle of the roof. In one corner of this stable is a fire place, and a little space around it is walled off by a wall about three feet high, just high enough to keep the cattle out, but not high enough to shut out the warmth generated by them. ~~And~~ In this corner these people live and eat and sleep. The more horses, cows, buffalos and sheep they can crowd into the stable the better, because so much the warmer will it be! They have, however, some very neat rooms for guests, and we were favored with one of these and made very comfortable. In the evening our host killed a kid, and brought it roasted whole, upon the low table, around which we squatted in true native style. Knife, fork and plate ~~all~~ being not the fashion, our host proceeded to pull the savory kid to pieces with his fingers, and to hand his guests the most ~~tasty~~ morsels. Other dishes followed, but the kid was the pride of the dinner.

that being acknowledged as the height of hospitality. After dinner we talked and read, and sang and prayed, with the people who crowded in, and felt that the Lord had opened a wide door for Christian influence in that village.

Church Formed at Gurun — Ordination

"The next morning, Saturday, we bade our kindly village friends goodbye, and proceeded to Gurun. About an hour before reaching the city we were met by quite a party of friends who had come out to escort us in; and there too we received a very pleasant welcome. On the Sabbath, the two services in each of the two preaching places were well attended. As I think I have told you, these two preaching places are about three miles apart, the town itself being about seven miles long, though scarcely more than a bow-shot wide in any place. On Monday the "Central Union" commenced its sessions, for the purpose of forming a church and ordaining a Pastor. There were three pastors, three preachers, and two missionaries present, beside the candidate for the pastorate about to be created. The first business was the examination of candidates for church membership, and this occupied nearly all the day,—although the number was small. Out of the eleven or twelve who presented themselves for examination, eight were accepted, and two or three others are away from home whom the pastor considers fit to unite with the church. ~~and~~ There are also four members of other churches, who were not admitted to the church because they had failed to procure certificates of membership from their own Churches. If these are all admitted, it will make a church of fourteen or fifteen members. — Tuesday morning the preacher was publicly examined by the Union as to his faith etc. The examination was listened to with profound attention by quite a large number of People, and I think it was a profitable exercise, as many that listened were of the Armenian Church and doubtless got new views of the doctrines we preach. I only regretted that lack of time made it necessary to touch very lightly on some very important subjects.

A short intermission followed this exercise, and then the services for forming a Church were conducted as follows, —

1. Prayer & Reading Hymn — Preacher Giragos of Endireg.
2. Reading of the Confession of Faith — Preacher Harootune of Kara Hissar.
3. Charge to the Church — Pastor Krikor of Moonjusoon.
4. Prayer — Riggs.

During this exercise, and in fact all the morning, the people had kept coming in, so that at the Ordination Service, which followed after a brief recess, there were some where between two hundred and fifty and three hundred persons present; — which is about as many as the chapel will hold. //

The ordination services were conducted as follows:

1. Hymn, Prayer & Reading Scripture — Preacher Harootune of Amasia.
2. Sermon — Mat. V.14. — Pastor Kerope of Cesarea.

3. Ordaining Prayer — Pastor Krikor of Moonjasoon.
4. Right Hand of Fellowship — Pastor Mikayel of Sivas.
5. Charge to the Pastor — Riggs.
6. Charge to the People — Farnsworth.
7. Reading of Hymn — Preacher Harootune of Kara Hissar.
8. Benediction — Pastor Mardiros of Gurun.

After this followed a general shaking of hands, especially with the newly ordained Pastor, who is very much loved by his people, and ~~also~~ by all who know him. He is an able, earnest man, and I trust the Lord may build up a strong church under his ministrations. After an interval of about half an hour we assembled again in the chapel, for the celebration of the Lord's Supper. It was a deeply solemn occasion and one which made my heart to swell with joy. The Elements were distributed with suitable remarks by Pastor Keropé and Bro. Farnsworth, and I was permitted to close the interesting services of the day with reading the long-metre doxology and pronouncing the Benediction. It was an occasion which I shall never cease to remember with thanksgiving, for although the church is small I trust it is pure, and it shows the beginnings of better things in this discouraging field of ours. Pray for us that this may be but the first-fruits of an abundant harvest.

"Our plan was to leave Wednesday morning, but we were almost literally forced to stay, by the urgent invitations of the good brethren there, who complained that they had not yet had any visit from us. So we spent one day in social intercourse and pleasant calls, ending ~~up~~ with a grand dinner at the house of one of the wealthier members of the community".

Our journey back to Sivas was very pleasant, as there were ten of us, well mounted and in good spirits. It was enlivened by one incident which yielded considerable sport. As we were jogging along between Gurun and Manjuluk, far from any human habitation, we spied a half dozen young men on horseback at some distance from the road. The moment they caught sight of us they put spurs to their horses and dashed at us, shouting and brandishing their arms in the air. Half of our company were some two hundred yards back of our van guard and when these make-believe robbers saw that we paid them no attention and were not inclined to be frightened, they held up a little and then rushed at the second party in a similar manner as they came over the top of a little hill. That party also took it very coolly with the exception of one of their number, who was at once convinced that they were robbers indeed, and without stopping to think of his comrades or anything else, put his horse to the top of his speed and came galloping up to us. I shall never forget the picture of terror which that man's face presented as he rode up to us. His face was ashy pale, his eyes stuck out of his head, and his tongue too, while his lip trembled, and he could scarce get breath to say in beseeching tones "Let's fly! Let's fly! If they dont kill us they will take our horses it has?"

The young rascals turned out to be a set of government officials, going from village to village to measure grain, and were good friends of our Gurun Pastor - They were in high glee over the success of their joke, and the poor man who was so scared wont soon hear the last of it, especially as he made the matter worse by trying to defend himself.

We spent another night very pleasantly at Manjuluk, and promised the brethren to make every effort to get them a preacher this Fall.

After spending the Sabbath here in Sivas, the Pastors and Preachers have started on their way to the stated meeting of the Union in Marsovan, - Mr. Farnsworth and party have started for Cesarea, and on Friday Dr. West and I expect to start also for Marsovan.

We are very much disappointed at having failed in our effort to get Mr. Tracy to join us here in Sivas. It seems the Doctors wont let his wife travel for a month or more, and then it will be too late in the season for them to come here - So they are a fixture in Constantinople for the present, where I trust they may do much good.

We seem therefore doomed to pass the winter without an Armenian speaking associate, and therefore cannot have a Station class which I consider a very necessary thing to the proper progress of the work. I trust the Lord will send us the right man in due time.

We were disappointed last year in not seeing you out here – When may we hope to give you a welcome?

We are negociating for a piece of land here and I trust may begin building our houses next Spring.

My wife unites in kindest regards to yourself and all the good people at the missionary House. Our baby is doing finely and we are all quite well.

Ever yours affectionately
Edward Riggs

Rev. N. G. Clark D.D.
Sec'y. A.B.C.F.M.
Boston Mass.

Sivas, Oct. 18. 1870.
Rec'd Dec. 3.
Ack'd Feb. 6.

Sivas, Turkey, Jan. 9. 1871.

My dear Dr. Clark

The last mail from Constantinople brought me a copy of the first half page of your circular dated "Missionary House, Boston, Feb. 1. 1870" with the words "Sivas — Fill up quickly — Dr. Clark's request," on it in Mr. Pettibones hand-writing. I had supposed that that circular had long since been fully answered. I remember distinctly that when Mr. Livingston received it he brought it over to my house and we talked over the items, and then he took it back again, and I have not thought of it from that day till, as I have stated, I received a call for an answer to it. If you have never received any answer to it from Sivas, I beg your pardon in the name of the Station and hope the delay has caused you no inconvenience. Such mistakes are perhaps unavoidable when the business of a Station is being passed over from one missionary to another. I have filled out the answers as well as I could and forwarded them to Mr. Pettibone: he will know whether to forward them to you as they are, or in some other form.

Our last post also brought us an outline of your proposed journey through the missions in Turkey. We are delighted to hear of it and shall rejoice to give you a warm welcome, but I for one shall not be satisfied with a flying visit such as you contemplate I presume. I shall want you to stay a month in our field and get acquainted with our work. But small favors will be thankfully received when we cant get large ones, and your presence at the annual meetings of the missions will be a rare privilege to each missionary. May the Lord guide and preserve you in all your journeyings and make them profitable to yourself and to those whom you visit.

If you should chance to compare the figures which I have sent to the Tabular View for 1870 with those appearing in other years from Sivas, you will perhaps notice an apparent falling off in some particulars. That there may be some slight falling off in one or two items I fear must be confessed, but the fact I wish to mention is that the main differences are owing not so much to any retrograde movement as to the fact that the statistics, being gathered by a different hand and from informants in several cases different there must necessarily result some difference in the figures, corresponding perhaps to the different standpoint from which things may have been viewed. // I have an instinctive dread of presenting, in any way, an inflated view of things, which may turn out not so flattering as they at first appear, and perhaps that may have tempted me to put figures as low as I could. You will notice, however, that in some parts of our field the figures are sensibly larger than in former reports. +1 The work in Kara Hissar, and that region, is, it seems to me, ~~a~~ very promising one, and I should like to see it occupied as a missionary station at once. I have just received letters from our helpers there, telling of considerable opposition on the part of the priests and others, which we always consider a good sign. We have a young man there from the Marsovan Seminary, for the winter. He has been laboring among the villages of which there are a great many in that region. He writes me that he was thrashed out of one village, and persecuted out of several others, but found a hearing in many places, and in one village actually conducted service and preached in the Armenian church. The sale of books however is not as large in that region as I should like to have it, for I consider that quite a good gauge of the work.

"I wrote you of the delightful time we had at Gurun in October, and of the formation of a church there. The work there goes on well. They have had four additions to the church since its formation, and there seems to be a fair prospect of more before long.

I am troubled about the health of the pastor there. He is a great worker, and I fear is wearing himself out.

There has been quite a waking up among the people of some of the villages between here and Gurun, which I trust may not be wholly without fruit. In three of these villages, from fifteen to twenty five houses in each have declared themselves Protestants, though they know scarcely any thing of what Protestantism means, or indeed of what Christianity means. // In Manjuluk, which I mentioned in my last letter, we have still the same helper, a simple uneducated man, but honest and devoted. // "After my return from Marsovan I took my earliest opportunity to visit Kara Hadjeloo, another of the villages alluded to. But though they received us very cordially and listened to all we said, they were still ~~too~~ so much afraid of persecution from their neighbors that they declined to accept, as preacher and teacher, a man whom we took along for the purpose. - Still they are awake, and won't go to sleep soon again. They meet together almost every evening to study the Scriptures, and their priest, who is the leader of the secession party, is busy teaching them and their children to read. They are supporting him and refuse to give any thing toward the church, nor to attend it.

This village is situated up among the clouds, not far off the Harpoot road, and we had a pretty hard fight with wind and snow to get there. I think we shall yet succeed in making an outstation of it, but at present we are short of good laborers for such places. // The man we took there is a good brother from this city without very much education. We have sent him off now to sell books among the villages between here and Zara, as colporteur for the A. B. S.

Speaking of being short of laborers reminds me that (5) I have~~n't~~ not written you since my visit to Marsovan, where I went mainly for the purpose of securing some help for our field, from the graduates or undergraduates. I did~~n't~~ not get just the men nor all the men I wanted, ~~but~~ still, in view of the other claimants, I cannot complain. I am afraid the good brethren at Marsovan thought that Cesarea and Sivas were rather rapacious, and left them nothing to work their own large field with. We got two of the graduating class, who are settled as preachers in Tocat and Zara, and two of the under-graduates, one of whom I have mentioned as being in the vicinity of Kara Hissar, and the other is here in Sivas, helping us prepare some young men for entering the Theol. School next spring. // The principle, practiced in Marsovan, of letting the young men decide their own location is very different from the plan pursued at Harpoot — I am not at all sure which is the best plan, for both have their own disadvantages. // "Beside the young men from Marsovan I had the pleasure of escorting back to Sivas Miss Bliss, whom we have taken possession of without waiting to consult any of the powers that be". // We sent an application to the last Annual Meeting to have her location changed from Marsovan to Sivas, but as we had no representative there the matter did not get attended to. I trust there will be no objection made any where to the change. Miss B. is a great addition to our little circle here and we dont want her ordered away anywhere.

The week of Special prayer was observed here, there being meetings held each evening at the houses of the brethren, but I mourn to have to report that the Spiritual State of this Community is very low. The blessing of the Spirit seems to be still delayed. Perhaps we are yet not sufficiently humbled. though I am sure we do not trust much to the arm of flesh here in Sivas just now. I hope we may be reinforced in the Spring. Our own proposed series of meetings for the week of prayer in the missionary circle were sadly interrupted. Our good neighbors Mr. & Mrs. McCallum have been in trial — Mrs. McC. (late Miss H. D. Tracy) gave birth on Jan 2 to a son that ~~lived~~ only a few hours. and Mrs. McC. herself was very dangerously ill. She is much better now — we are otherwise all pretty well.

My wife & Miss Bliss who are both writing at the same table with me send kindest remembrances — Ever affectionately Yours Edward Riggs.

Sivas, Jan. 9, 1877.
Rec'd Feb. 22.
Ans.
Ack'd. Feb. 23.

Sivas, Turkey, Oct. 3. 1871.

My dear Dr. Clark

We have just bid goodbye to the deputation of missionaries from Cesarea who came up here to attend the meeting of the "Central Evangelical Union". The party consisted of Messrs. Bartlett and Barrows with their families and Mr. Farnsworth's son Charles, and Mrs. Giles with her little boy. They would not probably have come up in such force had it not been that several of them wished Dr. West's professional advice, nor would they have staid, as they did, a week after the close of the meeting of the Union but that Dr. West was away when they arrived, having gone to Marash to attend Mrs. Perry. He returned on Wednesday of last week, the day after the Union had adjourned. Their prolonged stay gave us a very pleasant opportunity to get acquainted with each other and to talk over together the state of the work in our respective fields. These privileges of social intercourse are rare enough on missionary ground to make us prize them very highly, and we can work much more unitedly when we feel acquainted with our fellow-laborers of neighboring stations.

The "Central Union" met in this place on the 20th of September, but on the first day lacking one of the number of full members needed to form a quorum, they organized in a temporary and informal way, for the purpose of exchanging views on some of the topics that were to come before them. The next day however they got regularly to work and continued their sessions through five days, not sitting however generally more than from four to five hours a day. These good brethren are as a general thing rather easy going people by nature and dont want to do up all the business at once nor to undergo hard thinking for very long at a time.

This meeting, although not marked by any actions of prime importance, was characterized throughout by a most excellent spirit. The feeling toward the missionaries was one of perfect confidence and cordial sympathy. They courted their opinion and counsel on all questions, appointed them on their Committees, and in every respect manifested toward them a manly and thorough deference and affection with nothing at all of cringing and fawning on the one hand nor jealousy and ambition on the other.

We particularly noticed this and I now mention it as a matter of sincere gratitude to the Ruler of hearts, because in some similar bodies in other parts of the Country there would seem sometimes to have been a lack of just this feeling of mutual confidence and a consequent jarring, not to say clashing, of sentiments and purposes.

We hope and pray that this feeling may continue and that we may always be able to work in hearty sympathy with our native brethren and colaborers.

Among our preachers and people there is a growing interest in the subject of Church Government with a feeling that the time is drawing near when the Evangelical churches in Turkey should organize themselves under some more definite form, that they may present a more united front to the enemy, and work as an organic unit for the establishment of Christ's Kingdom throughout the land. The political organization of the Protestant Community also has hitherto been in a most loose and unsatisfactory state and they want to remodel that. With these objects in view an attempt was made to hold a general meeting of the Evangelical Unions this year at Aintab. But the plan was got up with too much haste and too little system, and the people were not prepared for it, so that it proved a failure, and the few delegates who answered the summons and went to Aintab from a distance returned disappointed. This seems to me plainly providential, for it would have been quite unsuitable for political and social topics to ~~have been~~ discussed in a General meeting of the "Unions", whose objects are strictly religious. Moreover the constituents of the delegates who were expected to attend that meeting were not prepared to adopt the decrees of such a council, nor could the delegates themselves go with any clear idea of the work before them.

With this whole subject before them the Central Union, at its late meeting in this place, passed a series of resolutions proposing a solution of the question, and it remains for the other three Unions to accept, reject or modify the plan. The main points in this plan are briefly these:— a meeting to be held about two years from the present time, to consist of ten delegates from each of the 4 Unions, of whom two are to be missionaries, four, preachers and four, laymen. These delegates to sit in two distinct capacities and as two distinct bodies;— First. as a general meeting of Unions to discuss questions of ecclesiastical form and religious progress:— and second, as chosen representatives of the Protestant Community in Turkey to discuss, and if possible to digest, a constitution and the necessary means for the improvement of the political and social status of that Community. The details of time, place etc. are left to a committee of four, one from each of the Unions, the appointee from the Central Union being Pastor Keropé of the Church in Cesarea.

In order that the people may be prepared when this meeting takes place to act intelligently in the matter of choosing a form of Church Government, the Union request the editor of the "Avedaper" weekly newspaper to encourage and solicit the contribution of articles for publication in that paper which shall set forth and illustrate the various forms of Church Government now prevalent in the Evangelical Church, as Congregational, Presbyterian, Episcopal etc. It would seem that perhaps a sort of combination of the elements of Congregationalism and Presbyterianism, but simpler than either, that is with less machinery, will be a suitable form for the churches here to settle down upon, although some of my Congregational brethren have such a Presbyteriophobia that the very mention of the name Presbyterian puts them in a fidget.

( / The Union ~~at this meeting~~ had several applications for licensure from men who are employed by the mission as helpers, and two of the applicants were licensed. Their examination took place in the chapel, in public. There was quite an audience present, and it was an exercise of no small interest.

The candidates, (~~Kitabjee Garabed and Hadji Harootune, you doubtless already know as helpers in the Cesarea field.~~) though lacking in scientific and theological education, ~~they~~ are thorough students of the Bible, and years of trial as lay helpers, have shown them to be faithful and efficient workers. Their early history is quite interesting. A couple of wild, unprincipled young blades, wandering about the streets of Constantinople, some twenty years ago were led by the Spirit of God to hear the truth preached and see it practised by Dr. Dwight and others, and under their influence were brought to see and forsake their wickedness & cast in their lot with the people of God.

The Elder of the two, (~~Garabed,~~) now some fifty-three years of age, is a peculiarly interesting character. and his examination was very characteristic. His answers were quaint, blunt, and Scriptural, and he was not at a loss to give a reason for the faith that is in him. Questions which a trained theologian would have received and answered philosophically, went straight to his heart, and he answered them as he would if he were on trial for his life before the Inquisition. Especially when the matter of the Atonement was brought up the old man's eyes filled with tears and his voice trembled, as, with his hands clasped across his breast in his own *peculiar* way, he gave such answers as I wish ~~Dr. Bushnell~~ could have heard. It was evident to all that flesh and blood had not taught it to him but the Spirit of God through the abounding wisdom of His Word.

There is nothing of very marked interest to report from the work in our field just now. The summer is not so religious a time of year as the winter. The work in Gurun however makes steady advance, and in order to supply the need for more laborers there I think we shall withdraw one of our two preachers in the Kara Hissar region, promising as *that* field is, and place him in Gurun where a preaching-place & congregation await him at a considerable distance from the main chapel where the pastor has his hands more than full.

The work in Manjeluk which received so severe a check last winter is coming up again in interest and promise. Some of those who swung back to the old church have again vibrated back to our side, and this time it would seem to be from deep conviction of the truth, for they are enduring all manner of private persecutions in consequence, but yield not. Our great lack is suitable native helpers to put to work in the places where the doors seem to be wide open, and the worst of it is that we dont seem able to find any suitable young men as candidates for the ministry. for all seek their own, not the things which are Jesus Christ's.

We are still without any positive prospect in regard to associates. From the Livingstons we hear not a word about return, and I am waiting anxiously for an answer from my Seminary Classmate, Howard Kingsbury, to whom I wrote very strongly on the subject, but who, I have since learned, is settled as pastor of a church in Newark, Ohio, the 2nd Presbyterian. Will you not please write him and second my proposal? I am sure he would be a good missionary.

Our little circle here are all in comfortable health except Dr. Wests little boy George who has been sick for a week or so with a fever of no very intelligible type. Since I saw you in Constantinople in the Spring a son has been added to my family, who was born Sept. 1. and whom we call Charles Trowbridge, after my brother & brother-in-law.

I have heard scarcely a word of you since you left Constantinople, but hope your health may be improving and that you may be blessed in all your ways.

Miss F. S. Bliss has gone to Marsovan to meet her brother, who comes that far to make her a visit.

Miss Dwight is doing well in the language though she has been much interrupted in her studies since coming here.

All join in much love to yourself and Mrs. Clark.

Ever affectionately Yours

Edward Riggs

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.
Boston, Mass.

Sivas, Oct. 3. 1877. E.R.
Rec'd Nov. 10.
Ackd. Nov. 27. '77
Write to Mr. Kingsbury
asked Mr. Barnum to write—

Sivas, Turkey, Dec. 5. 1871.

My dear Dr. Clark

It is not many weeks since I wrote you of the meeting of the "Union" in this place, but I must write you again to tell you of a very pleasant tour from which I have just lately returned. Mr. Perry of Marash brought his invalid wife up here to put her in the care of Dr. West for the winter. We asked him to stay and help us in our work here, but he felt that he must not leave his field in Marash unless compelled sometime to leave it permanently. After spending about a week here he started back, and I went with him as far as Guran. On the road we spent one night at the village of Manjuluk, of which I have written you before. We were disappointed, however, to find that nearly all the men of our little community there had gone to Kangal, the county-seat, as it might be called, of that region. The "Kangal-aghasi" is almost undisputed lord and master of a small but rich tract of land, comprising some forty or fifty villages. He is one of the very few whose wealth and shrewdness enabled them to weather the storm which, a few years ago, swept the quasi feudal system out of Turkey. While similar officers all about are being constantly appointed and removed, and even pashas and prime ministers are being changed, this man quietly sits on the same rug on which his father sat before him, and doles out justice & injustice to suit himself.

B "This man has a son who is also very wealthy, and who has, very likely, some hopes of slipping some day into *his* father's shoes. This son lives near Manjuluk, and having a few hundred sheep which he did~~n't~~ not want the ~~bother~~ trouble of taking care of through the winter, he sent them to that village, with orders that they should be carefully kept and fed until Spring. The villagers, accustomed as they were to such insolence, quietly accepted the burden without a remonstrance. But when they came to divide them up, and send four or five to each house for winter keeping, our Protestant brethren firmly refused to receive any such unjust imposition. The head men of the village argued with them, and urged them not to bring down upon the whole village the wrath of these petty despots. Finally, when words would~~n't~~ not convince ~~them~~, they refused to pasture the cattle of the Protestants with their own; so one day the Protestant cattle staid at home from pasture. But the next day our brethren went in a body to lodge a complaint before their tyrant. When they hinted at taking the case to a higher Court, the spirit of justice seemed to seize him and he censured the head-men of the village for persecuting the Protestants and for accepting so unjust a burden; and censured also his son for thus imposing on the people, saying that he had~~n't~~ not known at all of his son's performance, which was most probably ~~a lie~~ falsity as they are hand and glove in every knavery and easily throw blame on each other.

Our men went home quite pleased, — the sheep were removed, their cattle were carefully taken to pasture, and they have quite a feather in their cap, as having served their unwilling fellow-villagers a very good turn. ¶ "I mention this just to show that the spiritual awakening among these people is being accompanied by a mental and physical waking up, and they are learning to assert their manhood. ~~and~~ The Protestants on all hands have the reputation of being bold and independent, and in all this region are in high favor with the Turks"//

// "In this village of Manjuluk I spent a Sabbath on my return from Gurun and enjoyed it very much. I preached twice to a congregation of about fifty souls, crowded into one small room, and had a Bible class lesson between the services. And, aside from the set services, they kept me talking all the time, answering ~~their~~ questions about the Scriptures. Their questions, too, are pretty shrewd sometimes, and show much familiarity with the Bible, and this where four years ago scarcely a man of them knew his a b c. They are planning to build a chapel - have secured the lot and dug for the foundations - They will put up the walls and do most all the work themselves, but want a little help from us for timber and skilled labor. Ten pounds, I think, will be all they will ask.

"In Gurun my heart was refreshed by a good visit with the church. It is a ~~real~~ live, spiritual church. I was glad to find them very severely critical in the matter of examining candidates for admission. ~~to the church~~. They are Though men ignorant in other matters, but in this they seem to have asked wisdom of God, and he has given to them liberally. In spite of their strictness, however, they have increased since the formation of the church a year ago, from eight to eighteen members.

¶ We have a young man there for the winter, from the Marsovan School to help the Pastor. There are, as you know, two preaching places in the city, about three miles apart. The burden of one of these the pastor can throw upon this young man for the winter. We have now two flourishing schools there and have just inaugurated a system by which all the pupils are compelled to pay a small sum for tuition.

From Gurun I pushed a little into the regions beyond, going to the city of Derendeh, a place never visited by a missionary before, so far as I know. I took with me the pastor of the Gurun church, and one of the strong men from his flock, and made them do a good deal of the talking. Derendeh is a place of about 20,000 inhabitants, a large majority being Turks. It is physically an interesting and in some respects beautiful place, with a mild, agreeable climate. The people are wide-awake and sociable, but, unlike the people of Gurun, very rarely go out of their city. # Few strangers visit the place, ~~also~~ so that, as we walked through the market place, we attracted considerable attention and needed no other advertisement. In regard to their religious condition I noticed two facts, both of which I consider favorable to the prospects of our work. These facts were - first, that the Turks are very lax in their religion and very friendly to us, and secondly, that the Armenians are very strict in their religion and inimical to us. They made quite a persistent effort to drive us out of the coffee-shop where we were lodging, but were too wise to try ~~the use of~~ force. ~~But~~ Among them are a few who read the Bible and understand something of its truth. +| These came to us by night, and talked freely, wishing a preacher and teacher, and promising him all the moral and physical support they could give. When a work gets started among a people of a religious temperament, like these, it makes lasting and valuable results./ Among the Turks, however, prejudices are so tremendously strong that a little laxness is necessary to prepare the way for even the reading of the word. We hope to give these people a preacher, perhaps some time during the coming year." // We had in view one man for them who was in the Marash field, but have lately heard that he has gone back to the old church, having loved the things of this world better than Christ.

I received a letter by the last mail from my good classmate Kingsbury to whom I had written about coming out here. He writes with an excellent spirit but shows some reasons why he cannot come, chief among them being his wife's health. He is settled over the 2nd Presb. Church in Newark, Ohio.

What are we going to do for an associate? I hear that Mr. Fiel (?) who was going to join Baldwin & Greene in the Smyrna field, is not going there. Is this true? and if so how would he do for us? I had a slight acquaintance with him some years ago but dont know enough of him to judge whether he would make a good missionary or not. The need for at least one more man here is imperative and immediate. - We ought to have a Station Class here this winter, but I cannot undertake it alone. I trust the Lord will send us the right man at the right time. and I know we may rely on your doing all for us that is in your power.

My wife and all the other members of our Station unite with me in sending much love to yourself & your associates.

Ever affectionately Yours

Edward Riggs.

Rev. N. G. Clark D.D.
Boston Mass.

Sivas, Dec. 5. 1871.
Rec'd Jan. 24, 1872.
Ack'd. March 12.

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Mrs. Sarah D. Riggs.

Constantinople, June 14, 1871.

Dear Dr. Clark,

You asked me to write for you a little account of our work among the women, in Sivas. This I am very glad to do, if it will incite ~~in~~ any one a more lively interest in that work, and more earnest prayers in its behalf.

The work among the women in Sivas has for a long time been sadly neglected, for want of any one to do it. Until last November, no single lady has ever been stationed at Sivas, (Miss Tracy was married before she had acquired the language,) and the missionaries' wives have been overwhelmed with the care of their households and their children, so that they could not do what they would.

In most cities of Turkey the women are delighted to flock to the missionaries' houses to see and to hear what they can. In Talas, for instance, Miss Closson told me, the women came every day to the house; sometimes thirty or forty in one afternoon. And the ladies took turns in receiving this stream of curious inquirers. Of course they were able in this way to sow a great deal of precious seed broadcast, & some of it must have fallen on good ground.

But in Sivas the women are keepers-at-home: they have that reputation in the neighboring cities. Instead of their flocking to see the new missionary's wife, when I had been in Sivas six months but *four* of the women had called upon me. And it was not until I had been to their houses and *urged* them to come, that any others came to our house. All that is done for them must be done by *going* to *them*, and that is what makes it so hard for a lady to reach them, who has a family of little children to care for.

There are *two* women in Sivas who are members of the church. One of these is a very old woman unable to leave her house, for whom we have fears lest she is not truly a Christian. The other is a widow woman between fifty and sixty years old, who cannot read, and with such poor eyesight that she cannot learn. We have also a girl from the Marsovan school who is teaching our girls' day school in Sivas. She is a good, Christian girl, and uses her influence as she has opportunity for the right.

Our women's prayer-meeting a year ago was kept up through the winter with a constant attendance of *three* women besides the missionary ladies; and *once* there were four present. It was discontinued in the Spring, on account of Mrs. Livingston's leaving for America, and Mrs. West's ill health. In the fall we re-opened the meeting, and met every Thursday through the winter, with a regular attendance of some half-a-dozen women, and occasionally as many more. This increase of attendance has been accomplished by visiting the Protestant women, and urging them to come. As yet, we have ~~not~~

visited but very little among Armenian families out-side of the Protestant community, because of our very imperfect knowledge of the language, and the time which the study of it has taken. Where we have visited, we have been ver politely received, generally; and we feel sure that if we had time and streng for it, we might go about daily from house to house, with perfect freedom.

This work of visiting among the women is what we want my sister to join Mis Bliss in doing. Mrs. West and I als love to do it, as we have time and streng for it. And we all pray together and plan together, as we meet every week.

It encourages us and makes us strong to feel that our sisters at home are praying for us, and for these poor, poor women.

Affectionately yours,

Sarah D. Rigg

Constantinople, Mar. 13. 1860.

Rev. R. Anderson, D.D.

My Dear Brother,

I do not know whether Mrs. R. has written you from England. She went there in December with our youngest child, to secure the best medical advice, in hope of saving him from total blindness. This hope it has pleased our Heavenly Father in his infinite wisdom and love, to disappoint. The dear boy, now a little over five years of age, is quite blind, not having seen a ray of light since he reached England, and there appears to be no hope of his restoration. Mrs. R. had engaged her passage and would now have been on her return, but for a considerable aggravation of the symptoms pertaining to his ears. He has been threatened with deafness also, the drum of one ear being destroyed and the membrane of the other hardened. There seems ground to hope however that his hearing may be preserved.

is doing all in her power to aid Miss Sarah West, giving several hours daily to the school; but as you are aware her path of duty will probably lead by & by in another direction.

Should Mr. Crane have left Waverly you will probably know it. In that case please change the address of the inclosed letter.

Dr. Jewett I regret to see very feeble — suffering much more than I had supposed. — All the members of this station are in their usual health.

Your aff. brother
Elias Riggs

Rev. Elias Riggs
Constantinople March 13. 1860.
Rec'd. Apr. 9.
Acknowledged Aug. 8.

P.S. I do not need to say how deeply we sympathized with you in the sad case of Dr. P. — May He whose prerogative it is to bring good out of evil bless your efforts — and carry the Board through this trying season!

Rev. Elias Riggs

Constantinople, Mar. 19. 1860

Rev. R. Anderson, D.D.

My Dear Brother,

I wrote you last week. In now forwarding the inclosed, I may properly add that I think the prospect of training female teachers for the Bulg. people one of great importance. By prospect I mean the probability that our brethren and sisters there can do it. In Greece though we have yet seen no revival of religion, yet it must be considered a very hopeful thing that so many of the female teachers in the country were trained under evangelical influences.

It is clear that youth of either sex sh'd not be sent for education from Bulg. stations to the Capital.

In reply to Bro. Clarke's letter and others on this subject, I have suggested that, as there may be doubt whether in the present distress a fem. tea. can be sent, perhaps Mrs. M. & Mrs. C. can commence a school as several of the ladies now here did years ago.

The brethren at P. have also written suggesting and urging that I should join them there taking along the bible revision and printing, and aiding in commencing a school for training young men for teachers and missionary helpers.

I have replied that it seems to me quite impracticable to remove the printing establishment there. No doubt Bulgarians would easily be found who would undertake a printing office. But besides the certainty that they would require a guarantee of steady patronage, we should have to contend with serious difficulties in regard to the censorship. Here at the capital we can overcome these difficulties, having ten times the resources at hand that we should have at an interior station. Here we have a protestant member of the commission of censorship. There it is almost positively certain that the censorship would be thrown directly into the hands of the Bishop who may for the present be friendly but could not be relied on. I found a Bishop on my recent journey who pressed me to establish a printing press at his residence & seemed to feel as though there were no impediment in the way of cordial cooperation between us. It is easy for us to see that such an illusion would not last long.

At our last Sta. meeting Mr. Schauffler stated to us the substance of what he had written you and the two Bible societies. I need not tell you that it took us all by surprise. I do not know that we can say a word either as a Sta. or as individuals under the circumstances. But it seems to me that his expectation of relief (to the real, practical difficulties of the Turkish work) from the new arrangement which he proposes, is entirely illusory. I can propose nothing. May the Lord guide you & us.

I have written in great haste owing to pressing engagements.

Most truly yours

Elias Riggs

Rev. R. Anderson D.D.
33 Pemberton Square
Boston, Mass.

Pd. Com

Rev. E. Riggs D.D.
Constantinople March 19. 1860.
Rec'd Apr. 13.
Acknowledged Aug. 8.
Bulgarian [illegible] Schools.
Dr. Schauffler

Phil. [illegible]

Constantinople, Sept. 13. 1860.

Rev. R. Anderson, D.D.

My Dear Brother,

I write you rarely, because my work is of so uniform a character. Day after day the same or nearly the same routine — translation, revision, correction of proof-sheets, &c. It would be useless also to trouble you with the various difficulties incident to a new and untried department, arising from deficiencies in the founts of type, ignorance and negligence of compositors, imperfection of translator, &c. Some of these difficulties it is pleasant to see diminish as time advances. We have got fairly started in the printing of the Bulgarian Old Testament, being now in Leviticus, and having the prospect of getting the Pentateuch out in November, & by the end of the year a new ed. of the Psalms. We fixed on 1000 copies for the first edition of the Pentateuch, because in a first effort of the kind, (in a language which has as yet no dictionary published) the work must of necessity be imperfect. After printing the O. T. in parts and circulating it among teachers, and other competent persons, we may hope to obtain such suggestions as will aid in making a second edition (of the whole Bible, in one volume) much more perfect, & satisfactory to all classes of readers, and consequently of permanent value. Mean time the demand for the work is heard from all quarters; and when Bulgarians hear that we are printing only 1000, they say, "What are they among so many?" One gentleman said to me, "A single town will require the whole edition". Still the reasons for issuing a small edition at first are strong.

For eight or ten weeks past three or four Bulgarian students, from the Gov't. medical school here, have come regularly to my study on the Sabbath for a Bible lesson. As they evince a steady interest in this lesson, I have felt that I could not deny them, though able as yet but imperfectly and with effort to address them in their own language, and although I have also the duty of preaching twice every Sabbath in Armenian at Balat, half an hour's walk from Hasskeuy.

We rejoice to welcome Miss West back and shall try to take care of her health, which is evidently not vigorous, though I presume there is reason to hope that it will be quite as good here as it would be in America. Her sister is well. The school has just recommenced after the summer vacation.

Mr. Crane & fam. are our guests. They are all well, and leave for Adrianople in a day or two. We rejoice to see Mr. Crane so manifestly improved in health.

There seemed to be strong reasons for changing Mr. Livingston's designation from Erzroom to Sivas. We came to the result *unanimously*. It seemed to us hazardous to put Mrs. L. in a position during her first missionary year in which she would have no female friend at hand. Still the claims of Erzroom are undiminished, and whether Mr. Trowbridge remains there or not, (which was left conditional by the last An. M.) it seems to us that if possible an able man should be found for that station, and one with good health and an energetic character. It is almost equally important that his wife shd. possess the same characteristics. The position is a *commanding* one in reference to Armenia proper, and in reference to the Russian border, where the work of evangelization has decided encouragements, but also peculiar difficulties. I suppose no station in the missn. has suffered so much as this from changes & interruptions. Mr. Pettibone has no doubt communicated to you our vote respecting the importance of this supply.

I feel anxious about Mr. Dwight's being left alone in the city the coming winter.

It is in itself a very undesirable thing, but we could not provide for the Sem^y. without taking Mr. Bliss. Neither would it do for my family to remove to the city and leave the Fem. boarding sch. which needs the presence of a family in many respects. "The Lord will provide". I wish our friends in America realized what a field we have in this great city to cultivate, and how little time and strength we have left to cultivate it, after attending to the teaching translating editing &c which devolve upon us. Perhaps some might ask why, if this is so, we let go ~~a man~~ Mr. P. who was free from editing &c. and might have devoted his whole time to direct missionary labor. If I thought that you had any occasion to make the inquiry, delicate as the task might be, I w^d. endeavor to answer it. But I presume you have not.

Our little boy is now totally blind, but in other respects is almost well, and very lively, active, cheerful and hopeful. The rest of us are enjoying comfortable health.

As ever most truly

Your brother in the gospel &c

Elias Riggs.

Constantinople Sep. 13. 1860.
Rev. E. Riggs.
Rec'd. Oct. 16.

Constantinople, Sept. 25. 1860.

Rev. R. Anderson, D.D.

My Dear Brother,

I am instructed by the Committee ad Interim of our mission to ask the attention of the Prudential Committee to a matter which we regard as of great importance to the prosecution of our work here, viz. the publication of our Armenian and Armeno-Turkish religious newspaper. I speak of it as one, because the articles of the Arm. Turk. edition are in general translations from the Armenian. It is entitled *Avedaper*, (the Messenger,) a name cognate with *Avedaran*, (gospels,) and we design it as a messenger of gospel truth and salvation to all its readers. It is edited by Bro. Dwight, and we consider him as having the opportunity of preaching through it, not merely to the 390 or 400 subscribers, but to their families and to many others around them, and we know that it is circulated and read to considerable extent among Armenians who do not attend our places of worship or listen to our preaching in any other form. The Arm. Turk. ed. has been edited by Bro. Bliss, but now that he is connected with the Seminary will be under Mr. Dunmore's care during the remainder of the year.

The Armenian edition consists of four

pages and is published once a fortnight, and the Arm.-Turk. ed. consisting of two pages only, on the alternate weeks. 500 copies of each are printed, although there are as yet only about 250 subscribers for the former, and 140 for the latter.

You can easily imagine that an organ of this character must be very valuable in connexion with a work like ours, as a medium of communication with all parts of the country, and as a vehicle for facts and thoughts connected with the work of Christ generally, and with the reformation in Turkey in particular, which could not well be communicated in any other way. And although it is not designed to be controversial, yet it frequently affords the best opportunity for replying to the attacks of adversaries, and giving with meekness the reason of our faith and hope.

But there the cost. It does not as yet pay more than a fourth part of its expenses. This, and this alone, led the mission, at its last annual meeting at Kharpoot, after having applied the pruning-knife most painfully to other departments, to cut down this also, (for 1861), as the only way in which they could bring the entire estimate within the prescribed limits.

The cost of the Avedaper is as follows:

| | |
|---|---|
| Arm. ed. Paper and printing per annum | $800. |
| Translation & cor. of proofsheets | 475. |
| Postage to interior stations | " 156. |
| | $1431. |
| Arm. Turk. ed. Paper & printing " | 363. |
| " " Translation, &c | 122. |
| Postage (say) | 60. |
| | 545. |
| Total | $1,976. |

The subscriptions amount at present to 12,480 piastres, or within a few cents of $500. per annum, though we perhaps shall not realize much more than $400.

The vote at the An. m. was to discontinue the Arm. Turk. ed. and to cut down the Arm. ed. to two pages (once a fortnight). The Com. ad Interim regret to do any thing which shall even seem to be undoing the work of the an. meeting. But to them it seems that the proposed reduction would be a very unhappy retrograde movement. The Armenians not Protestant have already eight newspapers published in this city, and nine or ten in other places, about half of which have been commenced within a year past. Advance and enlargement is the order of the day. At such a time, to cut off two thirds of our slender publication, (now only 4 p. one week & 2 the next,) would, we apprehend, be very discouraging to the friends of the Reformation, and an occasion of triumph to its adversaries.

The Com. ad Int. therefore venture, in view of the reasons which we have to hope that the receipts of the Board will be placed on an improved footing from this Jubilee year, to ask the Prudential Committee to consider whether it is not possible by an additional grant to our printing department to save this arm of our missionary work from amputation. The London Rel. Tract Soc. grant is £50.- a year toward the expenses of the Avedaper. We could hardly expect this grant to be continued, (at all events the whole of it) should the paper be cut down two thirds. The receipts from subscriptions would also be diminished of course in proportion to the diminution in the amount issued.

From the total cost, $1976, deduct $720. income from the above sources, & we find that we employ $1256. this year from the funds of the Board for the support of this publication, and it is our belief that the same amount could not be employed to better purpose in publishing any other matter. Should the proposed reduction of 2/3 be made, still the issuing of the remaining 1/3 wd. require an outlay, over all receipts, of about $500.

allow me to add that $ 1256 is not very much for the Board to appropriate this year towards the Salary of two preachers, one in the Armenian & the other in the Arm. Turkish languages — & preachers too whose voice is heard every where in this Land.

Should the Committee not find that they can add to our appropriation for printing in 1861 an amount equal to the proposed reduction (say $750.) we would ask them to consider whether by adding half that amount they can enable us to continue the Arm. edition as a four page paper.

We design to communicate this action at once to the brethren of the So. Arm. mission, (within whose bounds chiefly the Arm. Turk. paper is circulated) that they may have the opportunity of adding what they think proper on the subject.

However far the reading community here falls short of that existing in our favored land, we hope the time is not very distant when, if the Avedaper is sustained, the number of subscriptions will be sufficient to justify issuing it every week in both languages, a change which we believe would more than double its efficiency as an evangelizing agency. On the other hand we seriously doubt whether the proposed reduction (to two pages once a fortnight) would not be more detrimental than even the entire suspension of the paper for a year.

In behalf of the Com. ad Interim of the
Nor. Ar. Mission,
Most truly yours, Elias Riggs.

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can add to our appropriation for printing in
1861 an amount equal to the proposed reduction (say $750.) we would ask them to
consider whether by adding half that amount
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to justify issuing it once more in both languages
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more than double its efficiency as an
evangelizing agency. On the other hand
we seriously doubt whether the proposed
reduction (to two pages once in fortnight) would
not be more detrimental than even the entire suspension of the paper for a year.

On behalf of the Com. ad interim of the

Rev. Dr. Anderson.

Most truly yours, Elias Riggs

Rev. Elias Riggs
Constantinople Sep. 25, 1860
Rec'd Oct. 18.

Ack'd Jan. 17, 1861.

[illegible]

[illegible]

Cons'ple, Nov. 13. 1860.

Rev. R. Anderson, D.D.

My Dear Brother,

Please read the inclosed and then inclose it to Mr. Hamlin. I hope you will hear directly from the Philippopolis station before long respecting their school, and also that you will confer with Mr. Hamlin on the subject. The Bebek Sem. cannot provide for the instruction of Bulgarians without constituting an entire Bulg. department, and for this the best place will doubtless be at one of the Bulg. stations, and so far as we can now see Philippopolis. So a committee of the mission appointed at the An. m. of 1859 reported to the an. m. of 1860, but under the pressure of the strong necessity felt for retrenchment that meeting made no provision for such a school in their estimate for 1861.

Only a few days ago a modest young Bulgarian applied to me with trembling voice and tearful eye for admission to any institution where he could be educated and instructed in the way of life; but I was obliged to tell him that we had no place for him at present.

I write from Hasskeuy, and must close this evening. I presume, if Mr. Dwight does not, Mr. Washburn will, give you tomorrow the latest word as to Mrs. D's state. We are deeply afflicted, but remember that the Lord knows best what is for the interest of his great cause.

I remain as ever, most truly yours

Elias Riggs.

Constantinople Nov. 13, 1860.
Rec'd Dec. 8,
ack'd Jan. 17/1861.

Rev. R. Anderson D.D.
33 Pemberton Square
Boston

(Circular)

Constantinople, Jan. 19, 1861.

Dear Brethren,

You have probably all seen the "Bulgaria" of Dec. 23 (Jan. 4) which contains the act of adhesion to Rome, signed, it is said, by some 200 of the Bulgarians of Constantinople. And I presume you will also see a Protest against this act and the course of its originators, signed by the two Bps. Hilarion and Auxentius, and fifty or sixty of the leading Bulgarian merchants and others, apparently the most respectable portion of that community residing in this city.

As long ago as Nov. 27 I drew up a statement of the condition, feelings, demands and prospects of the Bulgarians, for the British Ambassador, which was signed by Mr. Goodell and myself on behalf of our associates, and in which we called his attention to the reasons why we thought he might properly and usefully employ his influence with the Government in favor of their granting the prayer of the Bulgarians for a separation from the Greek Patriarch. We urged immediate action, as the danger was imminent. I had also interviews with him and with the Interpreter of the Legation, also with the Am. minister on this subject. Sir Henry Bulwer stated that he concurred in the opinion which we expressed that it would be for the interest of the Porte to grant the request of the Bulgarians, and that he had already said as much to the Govt. but that he *could not urge* his views, as the Govt. seemed to regard the whole movement as having a political object, i.e. as looking towards the acquisition of a polit status for Bulgaria like that of Servia, or even beyond it. You are probably aware that the English Govt. has lately taken special pains to *sustain* the authority and independence of the Porte.

When the Papists, finding that they could not get the whole Bulgarian community at one sweep, changed their mode of operations and set about securing the signatures of *individuals*, I made another written communication to the British Ambassador, stating this new phas and the probability of a most unhappy schism in the Bulgarian church and people.

On the 12th inst. after the last of a series of meetings held during last week for *united prayer* in the chapel of the Dutch Embassy, Pera, a meeting of the *Committee of the Evangelical Alliance* was held, to consider the present position of the Bulg. people, and to inquire whether the Alliance has any duty to perform in reference to them. Much interest was expressed in their cause. It was agreed that we *may* express to the Bulgarians our sympathy, and a sub-committee was appointed to confer with them and to consider what further the Alliance may do, and whether it is expedient to address the Protestant Ambassadors on the subject.

The sub-com. consisted of Dr. Millingen, Prest. of our Cons'ple Branch of the Ev. All., Rev. Hohannes D. Sahagyan and myself. I spent Monday night in Pera to confer with Dr. M. and other friends, in order to be the better prepared to advise with the Bulgarians. On my return home on Tues. morng. I found two of their leading men waiting for me, and had a long and deeply interesting conference with them, and today our sub-com. have had another, with them and another Bulg. gentleman. Two of these three are Trustees of the church, and the other Editor of the Knizhitsi [a monthly Magazine in Bulg.]

They feel and acknowledge that the most enlightened and happiest nations of the world are Protestant, and express the desire to have the light of divine truth pervade their people. They declare also their readiness to be cast out, if need be, as schismatics, by the Greek & Russian chhs. They regard themselves as assuming a position analogous to that of the Protestant churches, not as professing any change of doctrine, but as throwing off the yoke of the Greek hierarchy, & *protesting* against the abuses of the Greek clergy.

We on our part did not propose to them to assume the name of Protestants, but urged them to regard the present as a most critical and important moment, an opportunity afforded them by Divine Providence for starting upon a career of reform for their people. We suggested to them the importance of a total separation of their synod from their national council, (when they get them, as we trust they will,) in other words a separation of church and state; also of preaching; of the free circulation of the Scriptures, &c.

They concur in our views on these points, but feel naturally that the most urgent thing now is a recognition by the Porte of their separation from the Greek Patriarchate. To secure this they are renewing their petition to the Porte, and propose to address a memorial to the Ev. Alliance, and through that body to the British and other Protestant ambassadors, who it is hoped may make a joint expression of their views to the Porte in favor of their cause.

It is obviously impossible for me to do more than present the merest outline of the conferences mentioned above, and other similar interviews. I send copies of this to Adrianople, Philippopolis, E. Zagora, Tirnova and Shumla, trusting it may in some measure strengthen the hands of the brethren in resisting the "Popish sacrilegious cheat." Another fortnight will probably give me something additional to report.

Most truly yours in the gospel,

Elias Riggs.

Constantinople, Jan. 1861
Rev. E. Riggs. 18
Rec'd Feb. 25. 1861
[illegible]

Consple, Feb. 13. 1861.

Rev. Dr. Anderson

Dear Brother

I send herewith a report to the Evangelical Alliance on the state of the Bulgarians. I thought it important that you shd see it, but would not advise its publication for the present.

Please read the inclosed letter to Mr. Clark, and let Bro. Wood also see it. This will save me the necessity of repeating the same things to you and to him.

Can any thing be done in present circumstances for our Fem. B. School? We fear there is not much prospect of Miss West's having health to do much in the school.

Your aff. brother

Elias Riggs

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Most truly yours in the gospel,
Elias Riggs.

Constantinople, Jan. 1868
Rec. Feb. 18
Ans. Feb. 25 1868
Elias Riggs

Const'ple, Feb. 13. 1861.

Rev. Dr. Anderson
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Your aff. brother
Elias Riggs

Constantinople Feb. 13. 1861.
Rec'd March 11.

Ack'd Jan. 25, 1862.

Anderson, D.D.
Pemberton Square
Boston, Mass.

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Consple, June 11. 1861.

Rev. R. Anderson, D.D.

My Dear Brother,

I have not written you since the marriage of Mr. Trowbridge and my daughter Margaret, which took place May 15th. They have the warm sympathy of the whole missionary circle, which has been expressed in every shape. There is too so far as I know entire unanimity as to the importance of retaining Mr. T. at this station. I have carefully abstained from exerting any influence on the decision of this question. Had the place here been supplied Mr. T. and Mrs. W. have gone to Erzroom and gladly devoted themselves to labors there, and they wd. have had our hearty support in doing so. But it is evident that the work here must soon pass into younger hands. Mr. Goodell is in his 70th year. The position of Mr. Schauffler you will learn from himself.

The brethren seem to have come to feel that I must be entirely or almost entirely devoted to labors for the Bulgarians. Mr. Dunmore, situated as he is, evidently cannot remain long. Our station suffers for the want of that kind of active missionary labor which we hope Mr. T. and our beloved daughter (as his wife) will be able to perform. To leave that labor unperformed or to wait till new missionaries could come and learn a new language, would be perillou

You will join us in praying that our new arrangement of plans & labors may be blesse

We are now holding our annual meet having representatives from all the stations and Bro. Morgan as a delegate from the southern mission. The deliberations have been characterized by fraternity and candor, and nearly all our decisions have been unanimous. I will not anticipate the official reports of proceedings. To day we have been earnestly engaged on the estimates. Tomorrow we are to unite with our bre. of the Eastern T. mission, who are holding their annual meeting at Kharpoot, in a concert of special prayer for our afflicted country, and in the celebration of the Lord's Supper. We pray for you, and we are sure that you are praying for us.

The Pera church have not yet given us their promised report on their organization. We are therefore not prepared to write any thing definite about their position. I am inclined to think that they will retreat from the ground which they had virtually taken on the subject of the communion, but they propose some other innovations.

I remain, as ever,

Most truly yours

Elias Riggs

P.S. My son Edward is leaving for the U.S. but I shall not be obliged to ask any appropriation for him. He hopes to enter Princeton College in August.

their annual meeting at Marsovan is a season of special prayer for our afflicted country, and in the celebration of the Lord's Supper. We pray for you and we are sure that you are praying for us.

The Bro. there have not yet given their formal report on their organization. They are therefore not prepared to [illegible] about their [illegible] I was inclined to think [illegible] would be sent for the year which had been actually taken on the subject of the Commission, but they perhaps have some other consideration.

I remain as ever,

Most truly yours

Elias Riggs

P.S. My son Edward is leaving for the U.S. but I shall not be obliged to ask an appropriation for him. He hopes to enter Princeton College in August.

Constantinople June 11, 1861.
Rec'd. July 8.
Ackd Jan. 25, 1862
with Sch. A.B.

Rev. R. Anderson D.D.
33 Pemberton Square
Boston U.S.

Constantinople, Jan. 8th. 1862.

Rev. R. Anderson D.D.

My dear Brother,

In the work to which most of my time is now given, the preparation of the Scriptures in Bulgarian, I have been permitted to go steadily forward during the year which has just closed. The first volume of the Old Testament, comprising the Pentateuch, was issued during the last days of 1860. The second is to comprise the books from Joshua to Job, and is printed as far as Ezra. The Psalms have also been revised and printed separately. The remaining books of the O. Testament will probably occupy nearly if not quite the whole of the present year. I presume you are aware, through the report of our treasurer, that in view of my being engaged in this work the B. & F. B. S. pay £200„ a year, for two years commencing July 1. 1861.

We have issued during the year a number of other publications adapted we trust to promote the reformation among the Bulgarians. Of these a list will be furnished, together with the statement of printing in other languages.

We are venturing to put out a few Bulgarian Hymns, prepared by Mr. Long of the Meth. Ep. Mission and myself. It is an untried field, but so far as issued our hymns

seem to be acceptable, and we hope in this
way to reach some hearts.

And now permit me with brotherly
freedom to offer a few remarks on your
letter to this mission dated Nov. 26. 1861.
I deeply regret the implication in the extract
which you there give from your letter to
the Sec. of the T. M. A. S. that we should
2 | be disposed "to defeat or weaken" any mea-
sure or action of the Prudential Committee.
I run no risk in saying that it has ever
been the aim of this mission to act in
entire harmony with the Committee,
whom we honor & love, and in whom
we confide. Moreover we regard the
Pru. Com. as the rightful and competent
authority to make the appropriations, and
if they should see fit to cut off our
most cherished branch of operations, we
should not doubt that they were actuated
by the best motives, and should be strongly
inclined to consider them right and ourselves
wrong. Still you must allow me to say that
if they have in this instance been induced
by representations from individuals to override
2 | the action of the mission, it appears to me
that they have not proceeded with their usual
candor and caution. The representation that
the last annual meeting did not duly consider

the estimates, or did not apply in making them out the principles previously adopted, though made by a beloved and honored brother, was in my view utterly unfounded, and has long since been contradicted, if I mistake not, by another brother, whose opinion should atleast have weighed as much as the one previously given.

I shall be much mistaken also if you have not embarrassed and weakened the T. M. A. S. by proposing radical changes in their mode of aiding us — and indeed insisting on them (if I rightly understand the drift of your letter) — without previous consultation with them or with us.

These remarks have, I trust, not been made in a spirit of fault finding, but simply that you may see how the portions of your letter referred to strike a brother who certainly desires to judge them candidly.

I remain, as ever,

Most truly yours,

Elias Riggs.

P. S. Jan. 21. I have kept this letter a fortnight in order to review it deliberately, but see no occasion to change anything. I do not even think it necessary to add any explanation of the brief paragraph relating to the T. M. A. S.

Rev. E. Riggs

Constantinople, Jan. 8, 1862.

Rec'd Feb. 12.

T. M. A. S. letter?

Ans. Feb. 18.

£200 – to ~~[illegible]~~ R. from July 1, 1860

✓ [illegible]

Rev. R. Anderson, D.D.
Sec. A. B. C. F. M.
Boston,
Mass.

Constantinople, Mar. 18. 1862.

Rev. Dr. Anderson,

Dear Brother,

I have recd. your letter of Feby. 18th asking for explanations of mine of Jan. 8th. I suppose however that any necessity of my going into such explanations has been obviated by a more recent communication from the station on the same subject. I wish to remark that I had nothing directly or indirectly to do with the preparation of the station letter, except to approve it, (as every other member of the station did,) when it was reported by the Committee appointed to draw it up. I presume that that letter will be all that you or the Committee will wish on the subject.

In reference to the *individuals*, whose communications I mentioned, I did not think it necessary to mention them by name. Still I have no objection to saying that the writer of the first was Bro. Parsons, whom I love & honor, & yet I regarded, & still regard, his letter as doing the mission injustice. The writer of the counter statement was Bro. Bliss. I have not the dates of their letters.

Mr. Goodell left us on Sat. last, the 15th inst. for his visit to Aleppo & Beyroot. His family accompany him. One of his daughters will accompany him on the land journey to A. & the other with Mrs. G. go on in the steamer to Beyroot where he hopes to join them after the An. meeting of the Central T. mission.

I remain
As ever, Very truly yours
Elias Riggs.

Constantinople March 18. 1862.
Rec'd. April 12.
Ack'd. Sep. 10.

Rev. R. Anderson, D.D.
Sec'y A.B.C.F.M.
Boston

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Rev. Dr. Anderson

Dear Brother

I do not know whether you or any one else at the M. House would care to look over the inclosed, but I leave it open in case you would.

I purpose sending for the Or. Soc. a translation of two or three specimens of native Bulgarian popular songs, but shall probably not get them ready until after my return from a tour on which I expect to start next week. My principal object has ref. to the revision of the Bulg. N. T.

As ever

Truly yours

E. Riggs

Consple Apl. 8th 1862.

stantinople March 18. 1862.

We sympathize deeply with brother Wood. I have written him. —

Rev. R. Anderson, D.D.
33 Pemberton Square
Boston, Ms.

A. C. S.

Constantinople, Apr. 8, 1862.
Rec'd May 5.
Ack'd Sep. 10.

Constantinople, Aug. 25. 1862.

Rev. R. Anderson, D.D.

My dear Brother,

The sad details of the sudden removal from earthly labors of Bro. & Sist. Meriam have been communicated to you. It is a serious blow to our mission, but our confidence is not for a moment shaken that Christ is head over *all things*, and that he rules for the benefit of his church and cause, whether we can see the reason of his dealings or not.

Our young brother Meriam seemed admirably qualified for his work. Sincerely devoted to the service of Christ & the salvation of souls, diligent and successful in the prosecution of his preparatory studies & of his active work, modest in his estimate of his own powers & candid in considering the opinions of others, yet possessing sufficient confidence to keep him from vacillation, warmly attached to his associates and happy in working with them, he seemed designed by the Master for a long and useful career on earth.

Mrs. M. too appeared to us well fitted to be a companion & help for him. She was devotedly attached to him, and loved to regard him as her guide as well as companion. And yet when in Divine providence he was so suddenly and awfully snatched from her, she showed the native vigor and energy of her character, and bore up with a fortitude rarely equalled. She possessed also excellent health, and thus bade fair for a long, energetic & useful life among the people to whom she & her husband had been sent.

But they are gone! Taken suddenly from their work & from us. And the all-wise Master has done it. Men did it wickedly & cruelly. The Lord did it in holiness, wisdom and love.

And now who will take their place? It has been proposed that Mr. Dodd go *temporarily* and take Mr. M's place, but owing to the feebleness of his health it is nearly certain that it wd. be only temporarily, if he shd. be satisfied of his duty to go at all, which is not by any means certain. So that in any case, a new missionary and wife are urgently needed for Philippopolis to be associated with Mr. & Mrs. Clarke. Can they not be found among those who complete their preparatory course this summer? They shd. both possess good health, & particularly should not be specially liable to fever & ague, which prevails in the autumn in the neighborhood of Phil.

Mr. Dodd will of course write you his own views, and the facts in reference to himself. And when his final decision is made, this sta. as Com. ad Int. will no doubt write you. I have not at this time written officially, although I suppose I have expressed views in respect to which we all agree.

I would like to speak of several other topics, but must defer them another opportunity.

I remain as ever

Most truly yours,

Elias Riggs

Constantinople Aug. 25 1862.
Rec'd Sep. 20.
Ack'd Nov. 11, 1862.

Constantinople, Sept. 15, 1862.

Rev. R. Anderson, D.D.

My dear Brother,

I have recently had one of those warnings which our Heavenly Father sometimes sees fit to give us that I must before a great while lay down this clay tabernacle. May I be prepared to dwell in the heavenly whenever the time shall come. Ten days ago, after some days of rather more than ordinary fatigue, I raised blood from my throat or lungs. It seemed to come from the same spot from which I have before raised phlegm. It commenced while I was in the water bathing, and was repeated after my return home. In all I must have raised something like half a pint. I remained quiet for five days, and then, having had no return of hemorrhage and feeling nearly my usual strength, I resumed work on my translation.

Two days later, on the 12th inst. was our station meeting, and the brethren were unanimous in deciding that I ought to accompany Mrs. Riggs to Malta, whither she was going with our invalid daughter, by advice of physicians.

It is a trial to me to leave before finishing the edition of the Bulgarian O. T. on which I have been at work for more than three years. However it seems to be my duty to go. I hope to make arrangements by which the work will continue to go on, though not so rapidly as during my presence, by taking a portion of the ms. with me and revising it as I have time and sending it back to be printed. The affixing of the marg. references, for a second edition will also afford me employment during my absence.

We know not what the Lord will appoint for us, but we shall probably not return before next Spring.

As Mr. Dodd decides not to go to Philippopolis, the claim of that station for an early supply is very strong. We all feel also that the man selected for that station should be if possible *a strong man* in bodily health as well as in intellectual and spiritual qualifications. Cannot some suitable man be found among those finishing their theological course this year? — This mission is laying foundations and therefore needs vigorous and hardy laborers. May the Lord direct.

I remain

Most truly yours in
the Gospel

Elias Riggs

Cesarea, Sep. 15, 1862

Rec'd Oct. 22, 1862

Ack'd Nov. 17, 1862.

Rev. R. Anderson, D.D.
Sec'y A.B.C.F.M.
Boston

Cairo, Egypt, Jan. 1. 1863.

Rev. R. Anderson, D.D.

My Dear Brother,

I have written but little of late, but am not willing to let the commencement of the new year pass without informing you briefly of our state.

We spent two months in Malta. During the first month my daughter Emma seemed to be gaining strength and our hopes were raised in regard to her recovery. The second month she did not seem so well. The weather was colder, with rain and damp winds. Our own experience and the advice of physicians concurred in urging us to come on to Cairo, which we reached a fortnight ago. I presume we have come at the best time, for all agree that it wd. not have been wise to come before the drying up of the waters of the inundation, and that is but just passed. Still we find it trying here. The weather is cold, the therm. ranging from 50° to 56° during the day, & in the night often lower, and yet we have no arrangement for fire of any kind. We have all had colds since reaching here, and many others are suffering in the same way. Still we are hopeful. The weather is clear and the air dry. It is not strictly true that there is no rain here, for we have had slight showers during several of the nights; but the days thus far have all been fine.

I had but one return of raising blood from my lungs in Malta. It was similar to the attacks which I suffered in Cons'ple, weakened me considerably, but I have continued steadily to improve since, and have now nearly my usual strength. The Doctor however forbid me any thing like public speaking, or even singing in the family. I conduct family prayers however, & go on somewhat with my work of the Bulg. translation.

We have had very pleasant intercourse with the members of the mission here & with Rev. Dr. Dales & family now here on a visit. Their schools seem flourishing. Thirteen natives joined the mission church at their communion last Sabbath, on which occasion Mrs. R. & I communed with them.

Any thing for me may be addressed Care of Rev. A. Watson, Alexandria, Egypt.

As ever Yr. aff. brother, Elias Riggs.

Cairo Jan. 6. 1860.
Rec'd Feb. 3.

Aintab, May 2. 1863.

Rev. S. B. Treat, Sec. A.B.C.F.M.

My dear Brother,

At the last meeting of our mission I was appointed delegate to the meetings of the missions to Central & Eastern Turkey to be held this spring. When in December last I went to Cairo in search of health for myself and my daughter I had no idea that it would be practicable for me to undertake this long land journey. My residence in the warm climate of Egypt was however by the divine blessing so far beneficial to my health that on leaving that country I felt encouraged to take this journey in the hope that this also might be blessed to the further restoration and confirmation of my health. And my experience thus far encourages this hope. I am favored on the journey with the company of Mr. Walker of Diarbekir who had accompanied his family to Scanderoon, their place of embarkation for Smyrna on their way to America. Had it not been for this I should not have ventured to undertake so long a journey through a country which I had never traversed before.

The meeting of the mission to C. Turkey was held earlier than usual, so that when the word reached me as to the time of its commencement the meeting had already closed. Still the brethren here wrote kindly urging me to visit the stations, and as there was time to do so before the meeting of the Eastern mission, and as Bro. Walker was willing to do so with me, I resolved on this course. We have visited Antioch, Aleppo, Aintab and Marash, and hope to spend a Sabbath in Oorfa on our way hence to Diarbekir.

Last Sabbath we spent at Marash, and were greatly interested in what we saw of the Lord's work there. Mr. Walker and Dr. Pratt preached, and I spoke a few words to that remarkable congregation, all of whom (beside the regular forenoon & afternoon services) assemble expressly for the Sab. School at 7 o'clock on Sab. mornings. It was delightful to see them, old and young, engaged in the study of the scriptures, with the aid of teachers who have made special and systematic preparation for this exercise during the week. The church consists already of 288 members, and 27 more are propounded for admission at the approaching communion. I was happy to learn that their native preacher, a recent graduate of the Bebek Seminary, appears to be making a good beginning of his ministry; also that a second congregation has been commenced in another part of the city, which already numbers 200 to 250 attendants.

You have doubtless been informed that arrangements have already been made for the ordination of pastors at Antioch, Bitias and Adana, and the installation of one at Tarsus. We rejoice to learn that there seems to be a good prospect of pastors being ordained soon, perhaps during the summer, at Marash, Oorfa, Killis, Severek & Adiaman; at all which places licensed preachers are laboring with apparent success. I trust that associations of the pastors and churches will soon be formed greatly to the benefit of both. This was contemplated, as you are aware, from the beginning and provision was made for it in the constitution adopted by the individual churches. The main hindrance to its being carried out in practice is the distance of the churches apart, and the consequent difficulty and expense of the pastors & delegates travelling two, three or four days journey to attend such a meeting.

My health I cannot report as yet reestablished. I feel that any over exertion might easily prostrate me. Still I am stronger than when I commenced the land journey & feel that I have a prospect of further improvement. We have already travelled ten days on horseback, including the visit to Marash & return, and have eight days more before us to reach Diarbekir. The meeting is to commence there on the 18th or 20th of this month.

Pray for us as we do for you.

Your affectionate brother

Elias Riggs

Aintab, May 2, 1863.

Rec'd June 11

Rec'd Sept 30

Arabkir, June 6. 1863.

Rev. S. B. Treat, Sec. A.B.C.F.M.

My Dear Brother,

My last letter was written from Aintab, May 2d. The next day I had the pleasure of being present at the Sab. school in that place. At half past seven in the morning the large church was filled with all classes, old & young, male & female, engaged in the study of that word which makes wise unto salvation. It was a delightful sight. More than 1300 were present, arranged in 78 classes, and yet there was no symptom of confusion or interference. The teachers' meetings during the week are very interesting & profitable occasions. The whole number of teachers is about ninety.

At noon Mr. Walker preached in Turkish. At 6 P.M. the Mon. con. was held, at which I presented a statement comprising some of the facts referred to in my letter of the 2d, which Mr. Schneider interpreted in Turkish. About 1200 must have been present at each of these meetings. The two pastors seem to be working harmoniously and usefully for the edification of this large church, which already comprises 404 members, and which it is proposed to divide, giving to each pastor a separate charge, as soon as a second place of worship can be secured.

On Monday Mr. Walker and I started on our journey to Diarbekir. Mr. White of Marash accompanied us, Mrs. W. also going with us as far as Oorfa. Pastor Krikor of Aintab and B. Alexan the teacher also went with us on the part of the church to take part in the ordination of a pastor of the Diarbekir church.

The first night we pitched our tent at Orool, an out station at which a native teacher is sustained by the Aintab church. Pastor K. preached in the evening.

On Tuesday we crossed the Euphrates, by a ferry boat of so rude a construction that one could hardly imagine any improvement to have been made in them since the time when the patriarch Abraham crossed with his household to go to that land, which he was afterwards to receive for an inheritance. The bottom was made of logs spiked together, and the straight sides of the rudest kind of planks. The river is rapid and the boats have to be towed considerable distance up the stream so as to reach the point of destination on the opposite bank. We pitched our tent on the high ground above Birijik, and then returned to the town to attend a prayer-meeting at the protestant place of worship. About fifty were present. Mr. Walker & B. Krikor spoke and prayed in Turkish and I in Armenian

On Thursday we reached Oorfa. One hour out from the town we found about a hundred of the protestants, who had come out there for the purpose of destroying the locusts, which are appearing in great numbers. They had pitched a tent to receive us & we rested there for a season & united in prayer.

// The Sabbath congregation at Oorfa numbered 230 crowding the place of worship. Of more consequence than the rapid increase of the audience is however the earnest spirit of inquiry after the way of salvation which has of late been specially apparent.

Oorfa is held by the traditions of Mohammedans, Jews and Christians to be the birthplace of Abraham. We greatly rejoice to believe that it is becoming the spiritual birthplace of children to Abraham. // There was some hope that a native pastor would ~~have~~ been ordained during our visit, but the church was not quite prepared to fix on their present preacher as a pastor, and so the matter was deferred. There is reason to hope however that pastors may be ordained during the present year at Orfa, Severek & Adiaman. The church at O. already supports its preacher, and those at S. and A. are expected to do so next year.

The annual meeting of the Mission to Eastern Turkey commenced on the 18th May and closed on the 25th. Although all the stations except Erzroom were represented, yet the meeting was small, only eight brethren being assembled, including Mr. White and myself as representatives of the sister missions.

(2)

Constantinople, July 8. 1863.

After writing the preceding sheet, I found no opportunity during my journey to add more. I was brought in safety to my station & family on the 29th of June, after an absence from the former of nine, and from the latter of nearly three months, just in time to aid (for four days) in ministering to the last earthly wants of a beloved daughter, [Emma Louisa] who left us as we cannot doubt for the better land on the 2d inst. Our dear Emma Louisa was sixteen years of age in March last. Ever since she was taken ill more than a year ago we have felt that her recovery was doubtful. Hope and apprehension have alternated however, and on leaving Egypt in April we trusted that our winter's residence there had been the means of prolonging her life, and perhaps of securing an ultimate restoration to comfortable health. In the opinion of physicians the best thing for her at that season was to return to Constantinople, and she with Mrs. R. and our two little boys reached here early in May.

The accounts which I received of her state during my absence continued to shew the same alternations. No essential change appeared until the week before her death when she took the *measles*. This disease supervening accelerated her decline, and it soon became manifest that she would not continue with us long.

The information that she was not likely to recover did not interrupt her peace. She had long since committed the keeping of her soul to Jesus, and she seems never to have doubted his ability or his willingness to keep what she had committed to him. Her only anxiety seemed to be that she might have "*strength* to *think* of Him, and grace to prepare her for *all His will*". When asked, "Will it not be delightful to see the dear friends that have gone before?" — "But to see *Jesus*!" was her emphatic reply, and after an interval of laboring for breath she added, "And to be *perfect*, *from sin*!"

She was permitted to retain the use of

her faculties until the last hour. She sent messages of love and encouragement to her absent friends, and calmly took leave of those who were present. The information that probably the hour of her departure had come she welcomed as joyful news, and continued to converse so far as she was able until within a few minutes of her departure. When she could not talk herself she desired us to continue conversation and delighted to hear us repeat appropriate texts of Scripture & hymns. Only an hour or two before her death she asked us to repeat slowly & distinctly the 23d Psalm.

She is gone, and we address ourselves anew to the work of life. The Lord grant us grace to live for Him, and to be ready when he shall call to go with joy and be forever with Him.

I will endeavor next week to bring up the narrative of my journey.

Most truly yours in the gospel

Elias Riggs

Constantinople July 8. 1863.

Rec'd July 29.

Ack'd Sept 30

An. Meeting of Eastern Miss'n

Death of Emma.

Constantinople, July 23. 1863.

Rev. S. B. Treat, Secy. A. B. C. F. M.

My Dear Brother

My recent visit to the fields of the missions to Central & Eastern Turkey has deepened my impressions of the extent and value of the gospel work in those regions. No doubt, among those who come in a measure under the influence of divine truth, as in all ages so now, we must expect to find those who endure only for a time, and, when trouble arises because of the word, turn away and perish. Still the work goes forward; others are awakened; the blessed word of the gospel has the same power to renew and save as always & every where; and the evidence is renewed which has been given in so many ages & lands that it is from God, and is his chosen instrument for the salvation of men.

I sympathized deeply with the brethren of the E. T. mission in their inability to provide at once for the occupation of Van. // and yet I was not satisfied (as on the whole the mission was not) that it would be best to remove Mr. Walker from Diarbekir.

In connexion with the meeting at D. it was our privilege to unite in ordaining Mr. Thomas Boyajian the native preacher at that station as pastor of the church. Seven missionaries and three native pastors took part in the services, most of which were in Turkish or Armenian, both generally understood, while one prayer was offered in Arabic, there being a small portion of the audience who understand only that language. The occasion drew together an audience of about 1400, completely filling the court of the place of worship and manifesting lively and undiminished interest till the close of the services which lasted two hours. I trust the impressio left by them will be lasting, and that the pastorate thus auspiciously inaugurated may be a great & permanent blessing to that people.

(( On my return to Constantinople it was my privilege to visit the stations of Kharpoot, Arabkir, Sivas, Tocat and Marsovan. At Kharpoot & Sivas communion seasons were held. At the former place on these occasions many come in from the villages, so that the place of worship is crowded. I suppose 500 were present on the sabbath which I spent there. The work in the villages around K. is specially interesting as forming part of the systematic training of the Theological students. It is in fact a gradual introduction to the very work to which they intend to devote their lives.

At the other stations the congregations were smaller, varying from 80 to 250, but in all I saw evidence of advance. At all I gave brief addresses stating the most interesting facts which had come under my observation in Egypt & in the fields of the missions to Central and Eastern Turkey, & communicating the friendly greetings of the churches to eachother.

As the principal facts relating to the regions which I visited have already reached you in the reports of the stations and in the doings of the two an. meetings, it will be unnecessary for me to add more than a few general observations.

One most obvious remark is that the places where least progress appears in the gospel work are those most under the influence of trade. Doubtless the temptation to let the world usurp the place of God exists in all parts of the world and affects men in all states of life and all employments. But the demands of business specially so designated seem to be most inexorable, and it remains as true as ever that no man can be at the same time a servant of Christ and a slave of mammon. Men who earn their bread by daily labor seem much more likely to yield to the claims of the gospel than those who are beset by the temptation to resort to means of making gain often of doubtful morality and sometimes clearly sinful. Still this difficulty must not discourage efforts for the evangelization of the great commercial cities

On the contrary it should be regarded as a motive for increased effort to conquer such places for Christ. When strong churches are once established in the great commercial centres their power for good will be greater than that of equally large churches in other places.

Another remark almost equally obvious is that the gospel is frequently disseminated through the movements of commerce. I found in Cairo natives of Arabkir who had come under evangelical influence before leaving home, and now are exerting similar influences in the place of their temporary sojourn. So in several interior places I heard of individuals who had come to this great capital indifferent to spiritual religion, but had here become enlightened and had gone back to exert an evangelical influence in their native places. Such facts deepen our impressions respecting the importance of labors for the floating population of large towns.

Sabbath schools I found flourishing at all the stations, and I regard them as among the most powerful means used for the promotion of the missionary work. In most places some will come to the S. School who are not yet sufficiently under evangelical influence to attend on preaching.

The increase in the number of native pastors and the increasing efforts of the churches to sustain them without aid from abroad are decided grounds of encouragement. During the month of May five native pastors were ordained and one installed within the region under review. Four or five more it is hoped will be ordained during the year. This will naturally lead to the organization of Associations or Presbyteries (it matters little by which term we designate them in English) and to the more complete development of the resources of the churches in the work of evangelization. All the friends of the Redeemer should remember in earnest supplication these infant churches and their newly ordained pastors. //

The training and preparation of pastors and helpers in the work of evangelization was a subject of frequent consultation with the brethren whom I visited. On the grand principles which are to guide us in this branch of our labors there would among all our brethren probably be not the slightest disagreement. But in the carrying out of the details some differences of opinion would doubtless arise. Where shall training schools be located? How long shall the course of study be? How much time shall be given to scientific and other preparatory study? Shall the English language be taught? How long shall vacations be, & to what extent can they be profitably employed in evangelistic labors? — On these and similar questions there would doubtless be a variety of views. Even in regard to the amount of strictly theological training a difference of opinion would exist. It is probably true that a liberal education tends to the cultivation of tastes which cannot well be gratified among an ignorant community. In other words *some* of the same risks attend higher education in their own land which in a greater degree appear when men go to a foreign land for education. Still it may be questioned whether *thoroughly* educated ministers will not be more likely to prove humble & contented & consequently useful than those *partially* educated.

Some of the brethren would be in favor of excluding altogether the study of English on account of the temptation which a knowledge of that language presents to desert the ministry and engage in the business of interpreter, or in other secular pursuits.) My own mind inclines to the plan of imparting a moderate knowledge of English to some if not all the candidates for the ministry on account of the access which it will give them to commentaries and other biblical helps. —

In respect to the practical question of starting (or rather resuming) a theological school within the bounds of the missio to Western Turkey, though I was not presen at our Annual Meeting and did not by letter even take any part in the discuss I agree fully with the result to which the mission came. The training schools in the sister missions are three or four wee journey from here. The difficulty arising from the length & expensiveness of the journey affects not merely the going of students, but equally if not more the tra fer and employment of those who have finished their course. I risk nothing in say that to a native of this country a removal to such a distance from his native place seems as serious a matter as to us the removal to this foreign and distant land from our own. Already are we feeling seriously the want of native preachers in this part of the field, and we know not whence to expect a supply for a long time to come.

We have resumed the printing of the Bulgarian Scriptures, which had been of necessity suspended ever since I left Cairo in February last. We are now in Ezekiel, and hope to finish the Old Testament in about two months.

I remain, as ever

Your affectionate brother
Elias Riggs

P.S. If Dr. Van Dyck is in America and will return *via* England, please remind him of the importance of his seeing *Mr. William Moon 104 Queen's Road Brighton* in reference to printing for the blind in Arabic.
E. R.

Constantinople July 23.
Rec'd Aug. 21.
Ans'd Sept 30

474

Constantinople, Oct. 13. 1863.

Rev. Dr. Anderson,

My dear sir,

I trust you have ere this been brought in safety to your home, and permitted to join in thanksgiving, prayer & conference with the members of the Board in their annual meeting.

I have now the privilege of reporting the completion of the first revision of the Bulgarian Old Testament. The printing has advanced to the book of Daniel, and may be finished in about a month. Mean time I have commenced, with the cooperation of the Rev. A. L. Long of the Methodist Mission, the revision of the Bulgarian New Testament, which has already been published in six editions, but requires revision, mainly in consequence of advance in the cultivation of the language, and changes of style adopted by the best native writers. This will occupy us probably three or four months. Then for another year and a half should my life be spared it will probably be my duty to give my main strength to the preparation & editing of the whole Bible in one volume with references. For this a second careful revision will be necessary with a comparison of criticisms furnished on the first edition by those who have read it and feel an interest in the work, whether missionaries or natives.

My health is not strong, and I do not now attempt to preach, though

I teach a class in our native Sab. school, and occasionally conduct an evening meeting or the mon. concert. I am thankful to be able to do this and to work steadily three hours a day on my translations.

Since I last addressed you, we have been called to part with a beloved daughter. I wrote Bro. Treat some account of her last days. The remembrance of her simple trust in her Saviour and of her warm and tender affection for us will ever be sweet. It is trying to us to part with our dear ones, but the transfer of those whose treasures & hearts are in heaven to their eternal home is not a thing to be regretted or grudged.

Desiring a kind remembrance to your family, I remain, as ever,

Your aff. brother

Elias Riggs

Constantinople, Oct. 13. 1863.

Rec'd Nov. 5.

Ack'd Apr. 12, 1864

~~Armenians~~ S

Bulgarian S

Rev. R. Anderson, D.D.

Boston

Mass.

Constantinople, Feb. 10. 1864.

Rev. R. Anderson, D.D.

My Dear Brother,

The brethren at Kharpoot have communicated to us the facts in relation to Miss B. and we saw as it passed here their appeal for a teacher for the Fem. boarding School. Of course we deeply sympathize in their trial. I can also from recent personal observation testify to the importance of the position. I should greatly regret any interruption of that school, and trust that a kind Providence will speedily guide to the right person for this post. I heartily second the request of the K. Station.

Bro. Wood is becoming more & more necessary to us the longer he stays. Beside supplying our lack of service now is preaching and editing the Avedaper, he is doing (better than any one else could) an important service for the Protestant civil community, in aiding them to organize their affairs and get rid of a state which can be called nothing short of anarchy. But as we understand that you have laid all your plans (I mean the Pru. Com.) counting on his return, we shall not interfere to persuade him to remain, but will be thankful for the timely aid which his visit has rendered, & bid him God speed on his return when the time comes.

We have proceeded in our revision of the Bulg. N. T. as far as the last ch. of Luke, and I believe I have not been kept from my regular work a single day by ill health since my return last summer.

I remain as ever

Your aff. brother Elias Riggs.

P. S. Although some time ago the brethren of this Station expressed the wish that what had been paid toward my salary by the B. & F. B. S. Sh. be refunded, provided it could be done without occasioning any unpleasant feeling on the part of that society, yet I do not think that any brother would desire it if in the judgment of the Pru. Com. it w. be likely to have any such effect. I did not hasten to put in any such cautionary hint at the time, because I felt sure that you w. feel about it just as I did. If you think of it when writing, please say whether it was thought best to do any thing about it, or not.

Constantinople, Feb. 10. 1864.

Rec'd. March 8.

ack'd Apr. 12, 1864

Prud. Com — Bible [illegible]

citizens

Rev. R. Anderson, D.D.

Boston

(copy) 476

To the Editor of the
American Presbyterian.

Dear Brother,

In your paper of March 10, you state succinctly the position of the Pera church of this city, and the views of Prussian friends in respect to affording them aid. Will you allow me the space to make a few brief statements respecting some of the points touched upon in that article?

In your quotation from the Kirchenzeitung the "Pera community," for whose accommodation it is proposed to build a church, is represented as consisting of "more than 1000 souls." Now it is very likely that the hope may have been expressed that should a commodious and inviting church building be erected the congregation would be greatly increased, and this estimate may have been founded on some such anticipation. It would however have been wiser as well as true to have stated it as an anticipation. The actual Sabbath congregation does not average 30 persons.

Mr. Pischon says, "The prospect held out in the beginning of the mission that by degrees the Armenian church would be left to arrange its own ecclesiastical affairs was never realized." The implication here is most ungenerous, as well as unfounded. The fact is that the mission has steadily urged the native pastors and churches to go forward in the management of their own ecclesiastical affairs, availing themselves of our advice only so far as they should be perfectly satisfied with it. The missionaries after organizing the native churches, have never even voted in the reception or exclusion of members, or in the election of pastors or other church officers, or in the administration of discipline. They have acted together with the native pastors (in all cases on a footing of perfect equality) in examining and ordaining pastors elect, examining and licensing candidates for the ministry, and in hearing and deciding cases which have come up from individual churches, - in short in all ministerial duties.

Pastor Pfeiffer says that the native pastors "are not invited even as guests to the councils held in reference to their own churches." Now the real meaning of this complaint is that they are not invited to the business meetings of the Mission, in which it is true that we act by ourselves, as trustees, and the only responsible trustees of the funds of the Board. If Pastor

Pfeiffer's statement is understood of any properly ecclesiastical meetings, precisely the contrary of that statement is the truth.

Your editorial remarks are valuable, and your views on the necessity of a compact organization of the churches here agrees with our own. We have labored for this from the beginning. The native churches also admitted it in principle, and incorporated in their constitutions certain rules which imply the existence of a body consisting of all the pastors within a given district with lay representatives from the churches; but they have thus far failed to carry out this organization in practice, mainly on account of the scattered position of the churches and the consequent expense involved in the attendance of pastors and delegates on the necessary meetings.

You will be interested to learn that measures have at length been taken by the native pastors themselves for the organizing of associations of the churches wherever practicable, and so far as I know the only pastor who dissents from these plans and measures is the Pera pastor. So far from accuracy is Chaplain*

How the statement that nine of the Evangelical Armenian churches are found in this city originated, I cannot imagine, unless it has been from a misunderstanding of some manuscript statement. The fact is that there are four, three coöperating with us and reported (as you observe) by the Board, and one, (the Pera church) not at present so coöperating.

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*Pischon when he represents the pastors generally as preparing to abandon any direct connection with the mission and to form an independent organization.

Permit me to add a remark on the use of the term heathen as applicable to the state of the oriental christians. It is true that in a loose way we speak of heathen at home, &c. But in speaking of the classes of people for whom missionary labor is expended, the term heathen has become so entirely synonimous with pagan as to render unsuitable its application to any christians or even to Mohammedans.

Most truly yours in the gospel.

Elias Riggs.

Constantinople,
Apr. 18, 1864.

To Mr. [illegible],
Constantinople, Apr. 18. 1864.
Rec'd May 20.

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Constantinople, April 20, 1864.

Rev. R. Anderson D.D.

Dear Brother

I have thought you might think it worth while to look over the inclosed statement before sending it on to the Ed. of the Am. Presbyterian.

The Am. Pr. is a paper which appears to be gaining influence. Bro. Wood has, I think formerly contributed to its columns some articles bearing on the Missionary work in Turkey. Had he been here now I shd. have turned over to him the writing of some such communication; but as he is absent I thought it not best to delay.

I remain
As ever
Truly yours
Elias Riggs

Constantinople, April 20. 1864.

Rec'd May 19.

Ans'd Jan 4, 1865

article for Am. Rev.

this
with
Mr Wall's
letter

Constantinople. April 20, 1864.

Constantinople, July 5. 1864.

Rev. R. Anderson D.D.

My Dear Brother

We hear unofficially that you have invited Mr. Ball to return to this mission, probably with a view to his supplying Mr. Crane's place at Adrianople.

Now although it may not be expedient for the mission to address you formally in reference to the peculiar position taken by Mr. B. before his return to the U.S. there can be no objection to my saying a few words on the subject as an individual. At the same time I think it right to say that (so far as I know) the mission is perfectly unanimous on this subject.

The point in reference to which the peculiar position referred to was taken by Mr. B. was the rebaptism of Armenians on their admission to Protestant churches. You must have noticed a paper which he presented to the mission four or five years ago on this subject, and may perhaps know that he went so far in practice as to rebaptize the entire membership of the church at Marsovan, - years after its organization.

The views of the Mission were given at that time and previously in papers carefully drawn up, and I need not now go into any discussion of the merits of the question. What I wish to say is that, (while I desire to respect the brothers' freedom of opinion and action on this, as on every subject,) I should think it essential to useful coöperation with this mission that he should have abandoned the ground which he then held. This I am not aware of his having done.

To avoid misunderstanding & perhaps protracted correspondence on the subject, let me add that for one I should not feel satisfied by a mere promise not to make the subject prominent, or, not to rebaptize except when the person concerned desires it. Of course I do not imagine that Mr. B. baptized the members of the Marsovan church without their consent. Still that does not prevent me from regarding the proceeding as disorderly and mischievous, nor from regarding the principal responsibility as resting on the missionary rather than on the church. I think that in this I express the common sentiment of the mission.

The Prudential Committee will give these views the weight to which they think them entitled. I do not think that the majority of the mission would think it wise for Mr. B. to rejoin the mission unless he is prepared to say that he regrets the course which he formerly pursued & the tone of his communications to the mission on the subject; or at least to promise that he will not in future take any measure in this matter, (or indeed in matters of missionary policy generally) which does not meet the approbation of the missionaries in neighboring stations.×

I regard Bro. B. as a very self-denying and conscientious missionary laborer. But this does not diminish my apprehension as to the effects of the course which he

important this might be in the older Armenian department, we may regard it as doubly so in the younger Bulgarian department.—

formerly pursued and justified, - a cours
directly tending in my view to a schism
the native churches.

Should Mr. B. refer to the acti
of the mission after his paper above
ferred to had been read, as a settlement
the subject, and claim that we ough
not to call it up again, I should ha
two answers to give; (1) that he did no
at the time give what I regarded as a
full assent to that settlement. ~~&~~ (2)
even if satisfied that he had done so,
or subsequently, I should still regard
remaining in the mission on a tru
of that kind as quite a different affair
his returning to it now on a similar b
and especially if it were understood th
he was to occupy a new station.

I submit these thoughts, with
due deference, to the consideration
those whose duty it will be to act
ficially in the matter,

And remain, as ever,

Most truly yours

Elias Riggs

P.S. I hope you will confer freely with Messrs. Bliss and Pettibone on this matter. You have also for reference the records of our an. meeting.

Ans'd June 4, 1885

[illegible]

Rev. E. Riggs 479

Consple, Feb. 1. 1866.

Rec'd March 5.

Dear Bro. Wood, Ackd Apr 7/66

We received day before yesterday the printed Const. & By Laws of this Mission, and are much obliged to you for your care of the matter. It is very beautifully done, much better and much cheaper than we could possibly have got it done here.

There seems to be a considerable reviving at Baghchejuk, (1500 present on the Sabbath, & week-day meetings, well attended) but I have not particulars. I have no doubt bro. P. will keep you informed. By the way, you cannot fail to see at once the unreasonableness of com-

paying the wages of the tea
at Yenikapoo with the aid
ded to a teacher (at his own home) in Baghd
as well insist that N. Y. and
village 70 miles from it sh
be put on the same level i
respect to the wages of teachers.

Is Mr. Nutting of Oorfa t
be sustained? His mission u
derstand him to deny and oppo
the vital doctrine of Chri
atonement. And so do the
people, who are writing abo
it in various directions. He
writes triumphantly that the
Com. sustain him. I do not claim to be in a position to judg If, as he h
self writes, his views agree with t
of Dr. Bushnell, it seems to m
highly mischievous that they
be propagated by a missiona
of the Board.

As ever
Your aff. brother
Elias Riggs

Read the enclosed note to Bro. Goodell if you please.

Cons'ple, April 3d. 1866.

Secretaries of the A.B.C.F.M.
Dear Brethren,

I send herewith the Record of the doings of a conference of the missionaries laboring for the Bulgarians.

There were questions pertaining to that department of our work which it appeared to the brethren laboring in it could best be solved by such a conference. And I am happy to say in reviewing it that the results reached were very satisfactory. The brethren laboring at Philippopolis, Eski Zagra and Sophia are devoted, earnest men, and though their work may still be regarded as in its incipient stage, there is no danger of their losing sight of the great central object of missionary labor, the winning of souls to Christ. — We all feel that the two schools are doing a good work, and ought to be sustained with vigor. Although as yet we cannot demand evidence of piety as a requisite for admission to them, (there being no body of pious Bulgarians from whom to choose pupils for them) yet is the whole tone and influence of both these schools evangelical & evangelistic. The compositions read by pupils after the examination at Phil. evinced the prevailing feeling that the great business of life is to learn and to disseminate the saving truth of the gospel. On my return I visited Eski Zagra. The school for girls there is full and prosperous under the faithful labors of Miss Reynolds and of Mr. Byington, who himself continues to give the principal part of the religious instruction as well as some instruction in other departments which could not be reached by any other means at present. The school has grown in favor with the Bulgarians until those are seeking to place their children in it who at first opposed and despised it. Applications from some such persons have lately had to be refused for want of room.

The brethren at Phil. are devoting their present vacation to labor in the towns & villages of their field, and you will see from the record that we adopted such plans respecting the school that substantially the time of one of them will be devoted to such labor even during term time. They should have our sympathy & earnest prayers that their efforts be not in vain in the Lord.

I had pleasant visits on my way at Rodosto and Adrianople, addressing full meetings at both places. The work of Christ is advancing at both.

A collateral object of my visit to Philippopolis was consultation with two Bulgarian gentleman residing there, who stand in the first rank as to literary influence, in regard to the translation of the scriptures; and in respect to this also I am happy to say the results were very satisfactory confirming in almost every particular the results which Mr. Long and I with our helpers at Cons'ple had already reached. This is of great importance when we consider the forming state of the language, and in view of the fact that (having issued the entire Bible in parts,) we are now commencing an edition of the whole in one volume with references, thus giving it a more permanent form.

We sympathise sincerely with Dr. Anderson in the removal from earth of his beloved daughter. Thus the children are promoted before their parents, and send us back a voice saying, Come up hither.

We welcome Dr. Clark to a participation in your and our labors for the spread of the gospel of our salvation. May He whose prerogative it is to give the increase be ever with him & with us all.

Your affectionate brother in Christ

Elias Riggs

Constantinople, Apr. 3.
Rec'd May 7.
Ack. May 10th [illegible]
The Bulgarian Bible

Constantinople, May 7. 1866

Rev. Dr. Anderson, Sec. A.B.C.F.M.

My Dear Brother,

Dr. Holdich Sec. of the Am. B. Soc. wrote me Mar. 10 communicating a request from the Board of that Soc. that I would take charge of the work of harmonizing the various versions of the Scriptures published here at the expense of the Soc. and your note of Mar. 7 informs me that the Pru. Com. consent to the arrangement.

After conferring with Dr. Schauffler and with the brethren of this station on the subject, I have written Dr. Holdich in reply that I feel a deep interest in this work and shall be glad to do all that I can to promote it, but that being now engaged in preparing the Bulgarian Scriptures I probably cannot give more than fragments of time for two years to come to the work of harmonizing the versions.

We have not been unmindful at this station of the importance of having all our versions of the Scriptures in harmony, and have in former years given thought and labor to securing this object, but, owing to various causes, with imperfect results. When I was at N. York editing an electrotyped edition of the Armenian Bible, though averse to changes in the translation, I requested the brethren here to appoint a committee to consider ~~[illegible]~~ those passages in which the Armeno-Turkish version (then undergoing revision) should vary from the Armenian. They did so, and in consequence many passages were modified, either in the Armeno-Turkish or the Armenian, so as to bring them more nearly into harmony. The revision of the Arm. Turk. however was not finished when the electrotyping of the Arm. was completed. The latter has since remained unchanged, but the former has been again revised and the translation changed in many places, so that the differences are now greater than ever.

You remark that my salary "will still be paid by the American Board". I suppose you had not in mind the existing arrangement. My salary is and has been for several years divided between the Board and the B. & F. B. S. — about one third being paid by the Board & two thirds by the B. S. — This is a matter in which I have no preference, and never have had any.

Of my recent visit to Smyrna with Br. Bliss you will hear through others. I trust it has not been in vain.

As ever

Very truly yours

Elias Riggs.

Constantinople May 7. 1866.

Rec'd May 28.

Ackd July 5/66

Rev. R. Anderson, D.D.
Sec. &c.
Boston

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Constantinople, Sept. 20. 1866.

Rev. N. G. Clark, D.D.

Dear Brother,

Although for several years our mission has not attempted any labor in this city in the Greek language, yet we have noticed from time to time evidences of some religious inquiry among the Greeks, and we have rejoiced when others could undertake what our other labors did not permit us to attempt.

Mr. Petros Constantinedes, a son of Mr. Panagiotes Constantinedes (Mr. Goodell's principal assistant in the translation of the Armeno-Turkish Bible) was employed for a year or two in missionary labors among the Greeks of this city and of Demirdesh a village near Broosa, I think by the Nova Scotia Missionary Society. He left here about five years ago for Canada, it was understood with the expectation of soon returning; but either on account of health or for other reasons of a personal nature, has not returned, and thus far no one has taken his place.

We now understand from the Rev. Dr. Thomson, Agt. of the B. & F. B. S. that Mr. Alexander Millingen, a son of Dr. Julius Millingen of this city has been pursuing the study of theology in Scotland & has been licensed to preach in connexion with the Free Church of Scotland; that he is spoken of as a very promising young man; & that he is desirous, if he can be sustained by a missionary society, of engaging in labors for the Greeks, feeling doubtless a special interest in that nationality on account of the fact that his mother was a Greek.

About three weeks ago we received a communication from eleven Greeks residing in this city urging us to provide preaching here in their language, alleging that many of their people, desirous of being profited by evangelical preaching, attend our Turkish services, although they understand but little Turkish.

In reply we expressed to them the hope that Mr. Millingen might come before long to labor for the good of their people. The object of the present letter, which I write by direction of the station, is to suggest that you or one of your associates communicate with the Nova Scotia Missionary Society, calling their attention to this field and ascertaining whether they are disposed to enter it. We regard the department as an important one, and would try to do something in it were we not hindered by the pressure of other duties. Still we do not wish to give the impression that there is any great awakening or special encouragement among the Greeks here. Faithful labor, and perhaps long patience will be required. The friends of the cause in Nova Scotia can get from the publications of the Board an idea of our former efforts in this department. They must also be familiar with the state of matters during the mission of Mr. Constantinedes. We understand also that they know of Mr. Millingen and his wishes. Still it seems to us worth while for you to invite their attention renewedly to the subject, and should be glad to know the result.

Our thoughts will be much with you next week. We trust you may have a very pleasant and profitable Annual meeting.

On behalf of the Cons'ple Station
Most truly yours,
Elias Riggs

Constantinople, Sep. 20. 66.
Rec'd Oct. 17.
Riggs E.
[illegible]

Constantinople, Feb. 13. 1867.

Rev. Dr. Clark,

Dear Brother,

As I write from the Office I have not with me your last letter so as to mention its date.

I write now to inclose letters to the Rev. A. L. Long, superintendent of the Methodist Bulgarian Mission, but now at work at the Bible house, N.Y. Please read them, and then (if you see no objection to the proposal being made) forward them. From these letters, if you have not heard directly, you will see how unpromising is the state of Mr. Byington's health, and will perceive the urgent necessity of endeavoring to provide a temporary supply for the E. Zagra station.

The Committee ad Interim approve fully of the proposal to Bro. Long. We all know him. Bro. Wood knows him. I am confident that there is nothing in his doctrinal views to stand in the way. If the proposed arrangement should be made, and should ultimately lead to Mr. Long's becoming a member of our mission we should be ready to welcome him as such, although we do not wish to do any thing to discourage the Meth. Miss. Soc. from cultivating their chosen field; Bulgaria proper.

I close in haste to be in time for the mail.

Your aff. brother in the gospel
Elias Riggs

P.S. Mr. B. suggests that the Board should pay Mr. L's salary during the year which he shd. spend at E. Z. — You can judge of the propriety of offering to do this. It would probably have some influence with his society in favor of his accepting the invitation.

Constantinople, Feb. 13. '67
Rec'd March 18.
Ans'd March 20th

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(Copy)

Conple, Feb. 28. 1867.

Dear Bro. Parsons,

You invited remarks on your letter to the M. House of Feb. 13.

I should say first that the statements are too sweeping. "Most of the helpers were educated from boyhood with the ministry in view." Is this true of half of those named or referred to in the letter?

The statement on p. 2. about Pastor Alexander holding himself ready for two years to go into business seems to imply that he could not any where have found secular business which would have yielded more than his salary as pastor. I have no doubt, and presume you have none that he could have obtained double that sum (net) at any time.

You say there are no prayer meetings. Can this be so? And if so can it be without attaching serious blame to your own ministry? And might not the same question be asked in reference to what you say of the Monthly Concert?

The implication that Pastor Hovhannes was located at Baghchejuk contrary to your judgment seems to me unfair. I remember that we were very careful to take no step in the matter without your concurrence.

What seemed to me the most objectionable statements in your letter are those respecting reports current among the churches, A pastor said so and so. — B. Parsegh is reported to have said that his church was not required to do any thing for his support, &c. — Why mention such things unless you think there is some foundation for them? Dr. Clark will almost certainly infer that there is.

The statement about B. Alexander and the Ada Bazar Church does not seem to me to tally with the statements made in your presence when I was in Baghchejuk, and to which I supposed you assented as correct. But I do not remember the case fully enough to go into it particularly.

These are the principal criticisms which occur to me. The whole letter seems to me calculated to give Dr. C. a false impression of the field and of the work in it.

I need not tell you that I say all

this with the utmost kindness of feeling toward you. We are doing and shall continue to do all we can to hold up your hands.

As ever

Your aff. brother

Elias Riggs

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Rev. Dr. Clark,

Dear Brother

I think it proper to communicate to you the above copy of remarks wh. I addressed to Bro. Parsons on his letter to you. There is considerable irritation against him in his field. The Com. ad Interim have received letters on the subject from the churches of Baghchejuk, Nicomedia and Adabazar, which we are endeavoring to answer in such a way as to lead the members of those churches to study their own responsibilities more & Mr. P.'s less.

Your two letters (which I mentioned in my last without their dates) were dated May 11 & Oct. 17. — The reasons for Mr. Richardson's remaining at Broosa have of course been fully laid before you long before this. I remain

Most truly yours

Elias Riggs

Constantinople

Mar. 14. 1867.

this with the utmost kindness of feeling towards
you. We are doing and shall continue to do
all we can to hold up your hands.

I am
Your aff. brother
Elias Riggs

Rev. N. G. Clark
Dear Brother
I think it proper to commun-
icate to you the above copy of remarks ad-
dressed to Bro. Barnum in his letter to you.
Considerable statements against him in
Feb. The Cmt. ad interim have received
letters on the subject from the churches of Bagh-
chejuk, Nicomedia and Bardezag, which we are
endeavouring to answer in such a way as to lead the
members of those churches to study their own re-
sponsibilities more. Mr. Parsons here.
Your two letters (which I mentioned in my last
without their dates) are dated May 11 & Oct 17. —
The reasons for Mr. Richardson's remaining at Broosa
will have of course been fully laid before you by
before this. I remain
Most truly yours
Elias Riggs
Constantinople
Mar. 14. 1867.

Constantinople Mar. 14/67
Rec'd April 10
Ans'd

Rev. N. G. Clark
Boston

Constantinople, July 8. 1867.

Rev. Dr. Clarke, Secy.

My dear Brother,

The work of Bible translation, &c. in which it is my lot to labor, affords little of incident to record, or to give occasion for correspondence. Years of quiet steady labor (a labor pleasant in itself and delightful when its results are contemplated) must be devoted to the preparation of the Scriptures in one or another of the languages of our polyglott mission, and then very gradually they go forth on their embassy of mercy, and years more perhaps pass before decided results are seen. But no one doubts the value and importance of this branch of labor, and so the mission and the Board must just be willing that some of us should give their time and thoughts to work which does not afford much of incidents suitable for publication.

My chief work at present, as you are aware, is the revision & editing of an edition of the Bible in the Bulgarian language. The first edition of the Old Testament (in parts) is already exhausted, except a few copies of Part III (Psalms to Mal.) and a new edition is called for in all parts of the country. The edition on which we are now at work is to be in one 8vo. vol. with references. It cannot be completed under a year and perhaps not much before the end of 1868.

I have in hand also the comparison & harmonizing of the Armenian, Armeno-Turkish, Arabo-Turkish (so far as published) and Bulgarian versions, undertaken so far as concerns all but the last at the special request of the Am. Bi. Soc. and with the approbation of our Pru. Com. and of the Mission. In connexion with this work I am endeavoring with as little change as possible to prepare the Armenian version for being electrotyped in a large form for a family Bible. Our mission desire, as do the brethren in the C. T. mission, that the same thing should be done at once for the Armeno-Turkish, and for this purpose our Com. ad Int. request that Dr. Pratt may come temporarily to Con'ple and cooperate with Bro. Herrick and myself. The necessity of this and its urgency Bro. I. G. Bliss thoroughly understands, and I hope that if you have not as yet conferred with him on the subject you will have an opportunity of doing so soon.

I have recently spent a few days in Athens and Argos my first stations, being my first visit to Greece since I left it in 1838. I have written a brief account of my visit to Bro. Wood which perhaps you will see.

Since Mr. Long left (in May 1866) I have edited the Bulgarian paper, a monthly sheet similar to the Am. Messenger which is received with favor and has between 700 & 800 subscribers. I have just got out a book of S.S. Hymns and tunes in Bulgarian. These are well received & we trust will contribute to the spread of gospel truth.

Mr. Ladd & family are expecting to leave us in a day or two for America. The Mission at its annual meeting gave careful attention to this case, and saw no other course but to sanction Mr. L's proposal to go to America. Could his mind have become interested in labors at any station in the mission away from Smyrna, we should have rejoiced. But it seemed impossible for him to modify his views or to give any weight to the considerations which affected the judgment of the mission. Nothing but the entire unanimity of the meeting, after a most patient hearing of all that Mr. L. had to say, saved us, (and you too I trust), from a [redacted] unpleasant controversy. Mr. L's health is poor, and so also I regret to add is that of both his children.

My eldest son Edward, having pursued during the last year with me the studies of the first seminary year, is now on his way to the U. S. purposing to complete his theological course at Union or Princeton with the hope of being permitted at its close to engage in the missionary service.

I remain

Your aff. brother in the gospel
Elias Riggs.

Constantinople, July 8, 1867.
Rec'd July 31.

Constantinople, Nov. 1. 1867.

Rev. Dr. Clark,

Dear Brother,

I returned yesterday from an interesting visit to Broosa and vicinity. The occasion was the dedication of a house of worship in the Greek village of Demirdesh 6 miles N. of Broosa. Dr. Kalopothakis of Athens, who had been instrumental in collecting a large part of the money for the building, came on to be present at the dedication and has remained for a fortnight longer to aid in the good work there by his counsels and instructions.

Demirdesh has a population of over 2000, all Greeks, and all speaking the Greek language, although the inhabitants of the nearest Greek village, only a mile distant, use Turkish. The little Protestant community comprises as yet only about forty souls, but there must have been over 150 persons present at the dedication service last Sabbath, all of whom listened with earnest attention and profound stillness throughout.

I preached in the morning from Rom. 1:16, "I am not ashamed of the gospel of Christ, &c." and Dr. K. in the afternoon (the Dedication sermon) from Prov. 3:17, "Her ways are ways of pleasantness, and all her paths are peace." Mr. Green made also an address in Turkish, which language the men generally understand.

Mr. Riggs who accompanied me had a very interesting and I trust profitable visit with the females of this little congregation, strengthening their hands and instructing them in the ways of doing good.

Measures were taken towards the organization of a church, which it is hoped may be effected during the visit of Dr. Kalopothakis, in connexion with the Bithynia Association. We as yet know of no suitable person to become their pastor. The teacher, Mr. Apostolos Aegyptiades, studied for a time in our Bebek seminary, and subsequently in the Malta Protestant College, where he united with the Scotch Presb. Church. He conducts their meetings, so far as we know to acceptance, and we encourage him now to prosecute the study of theology while continuing to teach the school, and thus to prepare himself for the work of preaching Christ in this his native village. The brethren at Broosa will aid him in this as far as practicable, and we trust he may by the divine blessing be fitted in time to become a useful pastor.

I remain

Your brother in the gospel

Elias Riggs

Constantinople, Nov. 1, 1867.
S. Rec'd Nov. 26.
Ans'd Dec. 2d

Rev. N. G. Clark, D.D.
Boston

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Constantinople Jan. 17. 1868.

Rev. N. G. Clark, D.D.

My Dear Brother,

It just occurs to me that it might be worth while to send you for perusal what I have written for a "Christian Association" in Penna. college, in response to a brief note in which the writer (of whom I know nothing) says that most of the letters they have had from missionaries give them "more of an exhortation to become missionaries than of the work itself". I do not know the relations of that institution, but perhaps it may come into the range of Bro. Treat's or Bro. Wood's influence. Please read and mail the inclosed.

I wish also, besides acknowledging your favors of Oct. 18th & Dec. 2d. to say that the church at Demirdesh was virtually organized by Mr. Petros Constantinedes six years ago, since which time its members have regarded themselves as entirely independent of the Broosa church, and that what the missionaries and the Bithynia association have now done is (for substance) to supply the prominent defects in the action of Mr. Constantinedes (who had asked no council from any one, nor sought letters of dismission for those of his members who had joined the Broosa church) and to bring the church into a distinctly understood and recognized relation to the Bithynia Association. The moment was opportune, as Dr. Kalopothaki and I went to attend the dedication of their place of worship; and Dr. K's influence was used in the direction of harmony & cooperation of the church with the mission; the members also were disposed to listen to him. As the language of the village is different from that of Broosa, and the distance 6 miles, such that they must be a separate community, we only recognize a fact when we allow the brethren & sisters there to call themselves a separate church. I am satisfied that the recent action was a step forward.

Your aff. brother

E. Riggs

Constantinople, Jan. 13, 1886.
Rec'd Feb. 16.

Constantinople, Jan. 15. 1868.

Dear Sir,

I cheerfully comply with the request communicated in your note of Dec. 14 th. received on the 11 th. inst. to write for your Christian Association something respecting the missionary work in this country.

Our labors are directed partly to the Mohammedans, and partly to the christian sects of this empire, chiefly the Armenians and Bulgarians. The Mohammedans constitute about half the population of the empire. Still not a tenth part of our efforts have been directed to them, for the simple reason that the door of access to them has not been providentially opened, as it has been among the christians, and especially the Armenians. These people, descendants of the inhabitants of ancient Armenia, are now scattered throughout Turkey, Persia, India, &c. And one important circumstance bearing upon the establishment of a mission among them was the fact that large colonies of them in various parts of Turkey had lost the use of their own language, and used only Turkish. So fast therefore as they come under an evangelical influence they are prepared to labor for the spread of the gospel among Mohammedans and Jews or any others who speak or can understand the Turkish language.

One prominent fact in this country is that each community retains in general its own language, though large numbers acquire also the Turkish. Hence some missionaries must acquire one language, some another; the Scriptures must be published in eight or ten different languages and dialects, and to some extent the means of education provided in the principal of these. We have now institutions for training up native preachers and helpers at Marsovan and Harpoot taught in the Armenian language, at Marash in Turkish and at Philippopolis in Bulgarian. Schools for females, designed to fit them to become teachers of their own sex or the wives of helpers in the work, are also taught in the same languages. Members of our mission have translated the scriptures also into the same, and have prepared and published many evangelical books and tracts, such as are considered adapted to the state of the community for which they are designed. Many of them are translations of our own standard religious books and tracts, and some original. Periodical religious papers also are issued in Armenian, Turkish and Bulgarian.

In respect to language our mission is very differently situated from the mission to Syria. There the Arabic is the common language of Mohammedans, Christians and Jews, and is written by and for all in the same characters. Here even the Turkish has to be prepared in four different forms, viz. with the Arabic, Armenian, Greek and Hebrew letters, so as to be read by the different nationalities. (The last is not much used.)

Human nature is every where essentially the same. The truth must be brought to bear upon individual minds. Hence the missionary as soon as he can speak the language freely, must set himself earnestly at the work of getting at individuals, convincing them of their lost condition and inviting them to Christ.

One means which we employ here with encouraging success is holding meetings for conversation in khans. These are the inns of Turkey, very unlike any thing of the kind in our country. They are buildings in which rooms and magazines only are provided, and in which each occupant pursues his own vocation, prepares his own food or procures it as he best can and has no other connexion with the establishment except that he occupies rooms in it. Some of these have room for 1500 or 2000 tenants. They are all built round a square the rooms opening inward, and the single entrance is shut at night for safety. Most of the tenants of these rooms in khans being from distant places are for the time free from the influence of the public sentiment which controls the places where they have resided, and are for this reason less under priestly influence than when at home. They are also in some measure liberalized by the very process of removal to a city residence and to scenes different from those of their native places. I remember attending a meeting for religious conversation in a room in one of the khans of this city in company with Dr. Dwight some 25 years ago, and to have been deeply interested in what I saw and heard. The room was full, but perhaps no two persons present were in precisely the same state of mind or had reached precisely the same stage of experience. Their various inquiries were answered, their objections obviated, their doubts solved, their feeble resolutions encouraged, and the scriptures studied. Generally prayer was offered. Now prayers, singing, and the thorough study of the Bible form the staple of these meetings.

But whether in these places or in the streets, market places, coffee shops, or private dwellings, the practical work of a missionary, like that of any earnest christian worker in a christian land, must be to reach and influence individual minds and hearts. The gospel may be aided by political changes and by social influences, but essentially its triumphs consist in the conversion of individual sinners, over whom, as they come one by one to Jesus, angels rejoice.

When numbers in a place have come under evangelical influences and give evidence of being born again, the missionary has the delicate duty of organizing them into working churches— communities of those who shall help one another and extend gospel influences beyond their own bounds. And when you consider that the causes which impede the progress of the gospel and of christian work in our own land may be expected to be still more powerful in unevangelized lands, you will not be surprised to know that there are sometimes sad disappointments and checks experienced. Nor after reading Paul's epistles will you wonder on being told that sometimes men who have borne beating, imprisonments, chains, the loss of property and the bitter hostility of relatives, and borne them bravely for the truth's sake, afterward in times of prosperity fall away and join the ranks of the enemies of Christ. Some minds after breaking away from superstition, yield to the temptation of the father of lies, and break away from the restraints of God's law, and run into gross infidelity. The missionary must be ever watchful, patient, and persevering. His best guide and monitor will be the apostolical epistles written in circumstances very similar to his own.

And he who would prepare himself to work faithfully and successfully for Christ in a foreign land and among people of a strange tongue cannot do better than to begin by earnest efforts to do good to those around him speaking his own tongue. He must also "take heed to himself" as Paul warned Timothy to do, after he had engaged in doing the work of an evangelist, and as Paul himself did "lest having preached to others he himself should be a cast away."

You can gain much information concerning the working of missions by a constant perusal of such publications as the Missionary Herald. The actual numbers of native churches, pastors, members, helpers, schools, pupils, &c. can be learned from the reports of missionary societies, which the secretaries or other officers would cheerfully furnish gratuitously to such an association as yours. If still you desire information on points in respect to which those publications are insufficient, and will write communicating distinct points of inquiry, I shall be happy to reply.

In such case please give me information respecting the association and the institution with which you are connected, and the circumstances of the writer.

I inclose a scrap from the envelope of your letter, giving some suggestions by Mr. Ward our Treasurer about correspondence.

Desiring that you may ever seek and enjoy the guidance of divine grace, I remain,

Yours in the gospel,
Elias Riggs.

Rev. E. Riggs D.D.

Constantinople
Jan. 15 1868

Rev. G. W. Wood, D.D., Sec$^y$.

Dear Brother

Will you please present to the Pru. Com. my request for a grant of $200.- to aid in the support of my two sons, James 16 years old, and Charles in his 14th, (now at school at Lakeville, Con.) for the current year?

I trust they both desire to prepare for usefulness in the service of Christ. Their *board and tuition* are to cost $500.- for this year, and yet this was the place which was thought, all things considered, most reasonable.

I am somewhat less reluctant than I sh$^d$. otherwise be to make this application inasmuch as the Board is paying but a small portion of my salary, the Bible Societies having of their own accord assumed the greater portion.

Nearly 2/3 of it have for several years been paid by the B. and F. B. S. and no the Ag$^{t}$. of the A. B. S. insist on paying 1/4), thus leaving o about 1/12 to come from th treasury of the Board.

I remain as ever

Affectionately your broth

Elias Riggs

Constantinople

Nov. 9. 1868.

Rev. E. Riggs.
Constantinople ~~Dec~~ Nov. 9, 1868.
Rec'd Dec. 11.
ack'd dec 16 –

300$ asked for
Mr. Bridgman outfit

490

Constantinople, Jan. 9. 1869.

Rev. N. G. Clark, D.D. Sec.

My Dear Brother,

I was intending with the opening of the new year to write you a few lines, and now gladly seize the occasion of replying to your kind lines of Dec. 16 appended to your circular for the New Year.

I rejoice that you were moved to send us just such breathing thoughts and burning words as the printed circular contains. They cannot but do good. The Lord bless you in your important post as a Captain of his host! And the Lord graciously keep us all humble, faithful and diligent! Every position has its temptations. We have ours, & you have yours, and the members of the churches engaged in secular pursuits have theirs; and there is no safety but in continual watchfulness, and in exhorting one another daily.

You speak kindly of my son Edward's entering upon the missionary work. I trust he has the desire to deny himself and to work for

Christ. If I did not, I would be the first to bid him be ware of touching the ark of God. Ask the churches to pray much for the children of missionaries. They have some high privileges, but they have also some special dangers and exposures. I hope you will be as strict in reference to them as in reference to any other candidates for missionary service in seeing that they give evidence of whole-souled devotion to Christ and his cause, and not merely have a general (though honest) desire to follow the example of their parents.

I am grateful for the kind manner in which the Committee acted on my request for a grant to aid in meeting the expenses of my younger sons, and for your assurance of their readiness to render further aid if we should need it. I will not hesitate to ask it should I find when Mrs. R. returns that we need it.

My work continues to be of a nature which affords very little of incident or variety to report. The preparation of a translation of the Scriptures requires long, patient, minute, and sometimes monotonous toil. But it is amply repaid when we see ~~it~~ the translation going into free circulation and bringing forth fruit. The blessed words of Inspiration have the same convincing, converting, edifying and comforting power in one language as in another. And the words of other tongues are just as sweet to the nations who use them as those of our own are to us.— It is matter of thanksgiving and praise that so large a portion of the human race have now the Scriptures translated and accessible in their own tongues wherein they were born.

"My time is mainly devoted, and is likely to be during the whole of the present year, to two works; (1) Editing a revised edition of the Bulgarian Bible with references, and (2) Harmonizing the Armenian, Armeno-Turkish and Bulgarian translations. Beside these, I have now in hand, and in press, a new and enlarged edition of our Armenian Hymn book. I have no stated preaching service, and it is not the judgment of my brethren that I ought now to have; but I esteem it a privilege to preach occasionally in Armenian or Bulgarian, and do so; & also instruct a class of women in our Yeni Kapoo Sabbath school."

I am glad to see our younger missionary brethre taking vigorous hold of the direct missionary wor here. It is however a work of faith. There are many obstacles and we must not be too confident of visible success. Mr. & Mrs. Baldwin are getting a thorough and practical knowledge o the Armenian language, in which it is a pleasure to me to aid them.

Heartily wishing you and all the brethren at the M. House a happy and useful New Year

I remain

Your brother in the gospel

Elias Riggs

Constantinople Jan. 7. 68

Rec'd. Feb. 9.

Ack'd May 11 -

his work

Rev. N. G. Clark D.D.

Sec. A. B. C. F. M.

Boston

Missionary Herald. 2nd

AMERICAN MISSION, Constantinople, Turkey. JAN 15 1868

Constantinople, Aug. 2. 1869.

My Dear Brother,

An editorial article in the Church Union of May 22d, which came under my eye since I wrote you July 6, says in regard to recent events in Constantinople, "The missionaries will undoubtedly be sustained by the people in this land in their view of the case. The law is recorded on their side in deeds of conveyance, and it will be an easy verdict that the Am. Board must exercise a rule over the congregations which it sustains by its subsidies, and hold the title-deeds of buildings which it has bought, no matter how many years a church may have been worshipping in one of them in a quasi-independence."

There are two points here presented quite distinct from each other; one the Board's *exercising a rule* over the congregations which it sustains by its subsidies, and the other its *holding the title deeds* of places of worship which it has purchased. The latter does not necessarily imply the former. It is manifest that in the beginning of a missionary work the society which purchases a place of worship must hold and control it for a time. It seems equally clear that they and they alone must be the judges as to the time when the best interests of the work require that such ownership should be passed over to the congregation.

In the following paragraph the missionaries are spoken of as "men who by virtue of the money power stand to dictate to them [the native christ in matters ecclesiastical, great and small."

Now the question whether the missionaries do so *dictate* and whether they do exercise the *rule* supposed is a question of fact. It would be unjust to them to take it for granted without positive evidence that they systematically pursue a course which they disavow. They claim that they do not attempt or desire to dictate or to rule, but only to exert the legitimate influence of wisdom & of truth. They do not fail of understanding that no influence is of any permanent value unless it carries the conscientious approval of the guided party with those who guide.

What is then the course which the missionaries have pursued here "in matters ecclesiastical, great & small"?

1. In the affairs of local administration I hazard nothing in saying that they have uniformly and consistently left all such matters to the local churches. A Scotch friend said to me one day, Would it not be better if you should give the native churches some share in the admission and excision of members, the exercise of discipline, &c.? You may judge of his astonishment when I told him that these matters were wholly in their hands & that we had not even a vote in regard to them. He had been told by disaffected persons that we wished to rule & were unwilling to allow them liberty, &c.

2. In reference to more public matters, such as the organization of new churches, licensing of candidates for the ministry, examining, ordaining, installing or dismissing of ministers, in short in every thing which an ecclesiastical council may properly do, we have always met with the native pastors on terms of perfect equality — nay, have ever been ready to put them forward. No man who knows the history of ecclesiastical affairs here can dispute this.

3. We come then to those matters which involve the disposal of the funds or property of the Board – or of missionary Boards generally. And here lies the real difficulty. If the grants *in aid* (~~of~~ given by the Board, or ~~of~~ by other societies) could be placed absolutely at the disposal of the native churches, the whole ground of the complaints hitherto made would be taken away. But we have never been satisfied that the time had fully come for this. Some years ago a friend of the Y. K. church left it a bequest. The money was loaned on what the church at the time considered good security. Subsequently those securities were exchanged for others offered by a member of the church, considered promising at the time, but now *worthless*. In the state of business in this country almost any investment is precarious, and so is the management of funds for current expenses even where the best intentions appear to exist. It is true that the disaffected brethren disavow any desire *to control the funds of the Board*. But when pressed for an explanation of what they do desire they have hitherto utterly failed of proposing any

plan which did not throw the virtual control of expenditures into their hands. They wd. leave to the missionaries, as agents of the Board, the decision as to what proportion of the funds sh. be devoted to this or that branch of the service, but claim that they themselves shd. decide as to the _individuals_ to be employed, and to be supported in whole or in part by these grants. We claim that this matter should be settled by a friendly understanding between us and the churches, and that no person sh. be so employed and supported unless satisfactory both to them and to us. In one of my last conversations with Mr. Minasian I endeavored to put this matter in a business light. I said to him, When one body is aiding another in the support of individual labours, has the aiding body the right to be satisfied of the usefulness of the labours so supported? He admitted that _he_ _as a private individual_ would have that right, but denied it to us _as missionaries_. If when you come to converse with him you can get clearly at his views on this point I shall be curious to know how they strike you.

We have always desired a full understanding with the churches in regard to the labourers to be employed, and have never sought or desired to force unacceptable labourers upon any community. But I am sorry to add that we have not been met by the needed frankness on the part of our native friends. We have repeatedly had reason to believe that they *approved* of appointments in cases where subsequent developments showed that they had simply waived their objections because they felt it *necessary* *to agree with us*.

The case of the proposal last December to engage Pastor S. as the *stated supply* of the Y.K. church (for *the half* of each Sabbath) was one which we supposed every body would recognize as one to be arranged by a mutual understanding. The proposal was made with the expectation that three fourths of his salary were to be furnished by the Board. And when the objections to the arrangement were stated there was no reason to suppose that they were deemed insufficient. *Apparently* the views of the missionaries were acquiesced in and it was months before it appeared that certain individuals (not the church) were cherishing a dissatisfied and unfriendly feeling.

Mr. Minasian says that certain proposals *were about* to be made to the missionaries, and that we knew it. If this is so, why were they never made? If *any proposal* had been made, by him, or by the church, or by individual members, it wd. have recd. a candid consideration. But unfortunately we had *to guess at* the views and wishes of our native brethren.

I had the privilege of preaching again yesterday in the Y. K. chapel. Over forty natives were present. This is about 2/3 of the usual audience at this season. The other third hold a meeting by themselves in a hired room. Last week they sent an invitation to those worshipping at the chapel to a communion at the room where they meet. It was addressed "to the separated members of the Langa church." I do not know whether any one was induced by it to leave the chapel yesterday or not.

*Aug. 3.* Mr. Herrick's little daughter, not yet three weeks old died this morning. It had suffered so much and they had so repeatedly given up any hope of its recovery that they were prepared for the last parting. Of course they say "Blessed be the name of the Lord."

Mrs. R. is comfortable and we feel that our home is the best place for her in all the wide world. ✠

In haste

Your aff. brother

Elias Riggs

Constantinople, Aug. 2. 1869.
Rec'd Aug. 24
Ack'd Sep. 23

Dr W.

[illegible]

Rev. G. W. Wood, D.D.

R. [illegible]

Constantinople, April 20. 1870.

Rev. Dr. Clark,

Dear Brother,

There are several passages in your letter to the Com. ad Interim of Dec. 15th which I feel called upon to notice. — Page 3. "5. The failure of the early missionaries to put the salaries of the native employees upon the true basis, &c." *Every clause* of this paragraph appears to me to convey an incorrect impression. "The salaries were made not high enough to prevent *constant complaint* and dissatisfaction. This appears to me greatly exaggerated. "— yet so high as to keep them from ever looking to the people for their support, and the people from supposing it to be their duty to support them." This is in my view not only exaggerated but utterly groundless. The duty of the people to support their pastors was set before them from the beginning, and they were called upon to assume a fixed proportion of that support. That that proportion was less formerly than it can be made now need not surprise any one who knows any thing of the history of the reformation. "It was a *compromise* that pleased nobody, had *no principle to rest on*, and became a source of endless dissatisfaction." I am unable to discuss the justice of calling the course ever pursued by the mission, or by this station, a compromise. We had reason to regard those with whom we were dealing as satisfied, both preachers & churches. We got at the opinions of both, as carefully as we could, in regard to what the salaries ought to be, & then fixed them at what we believed to be an economical suppo This was the principle, and it was a sound one, and in my judgment the only sound one. "Unworthy men sought employment because of better pay than was to be had in other callings, good men were dissatisfied, & all found fault." I feel bound to challenge this statement in every particular. I have been a member of the mission from its organization, and I do not believe that it has ever been true that better wages could be got from the mission than from other employers for the same amount of service. And I have yet to hear of good men becom disaffected in consequence of the course pursued by the earlier missionaries. If any of your correspondents have the impression that such is the case I shd. like to have them hunt up & report to us some of the instances.

Your next paragraph commences; "The effort of late to correct this fundamental error . . . has met with opposition from all parties, intensified by the erro in theory and practice of former years." I should like to have from some quarter (of course I do not ask it from yourself) a statement of what these errors in theory and practice were. I sh.d like also a statement of any efforts made by the present miss.y committee to bring the churches up to the duty of supporting the gospel different in kind or even in degree from those made previously. Also what were those evils at Constantinople which "had become most inveterate by long indulgence." Am I wrong in feeling that those of us who have been longest in the mission are entitled to some specifications when general statements of this nature are embodied in a letter from our respected foreign Secretary?

10 I come to what seems to me the "unkindest cut of all". You speak of a "want of unity in the mission itself in reference to the general policy, and especially in sustaining those on whom has devolved the trying duty of carrying out measures which were sure to subject them to abuse and obloquy." - If the missionaries at this station not members of the miss. com. have failed of their duty in sustaining that com. through thick and thin, it is high time that such failure were clearly brought to their notice with specifications which they could not mistake. I take it for granted that you refer to them, and not to any one residing at any other station.

In regard to Messrs. Herrick and Schauffler having engaged in labors for the Armenians, I regard that as a natural result of the position of the work, and not *in any degree* a deliberate resigning of an open & practicable work among Mohammedans for a difficult and self denying work among another people. The view which your letter presents of this matter looks to me like pure imagination, or else an afterthought.

The members of the miss. com. *have had* the sympa & hearty support of *all* the other members of this statio through and through. *There never has been a momen* when it was necessary for them to bear obloquy alo or *any more* than we all bore it together. If the have failed to realize this, the fault is, I am persuade in the absence of that *free consultation* in regard to ~~the~~ the departments of our work with which the station formerly conducted all its operations, but which has been discontinued since the appointment of the missionary committe

I feel that it will give you pain to have me writ these things, as it does me to write them; and yet I think you will agree with me that I ought to do so if my view are in any measure correct.

I rejoice to hear of your health being improved, & pr that it may be confirmed and you long spared to give your best energies to the blessed work of Christ.

Your brother in the gospel

Elias Riggs

Rec'd Aug 11

Comm'd to Dr. [illegible]

Sivas, Turkey, May 23. 1870.

My dear Dr. Clark

Though it is a very short time since the date of my last letter to you yet I write you again now partly to try and atone for my previous long delay and partly to tell you of another tour which I have made since my return from Gurun.

You will have learned from the Sivas Annual Report and other sources that the preacher here, Harootune had determined, with the approval of the missionaries, to leave this place, and try to find some other field of labor. This decision was the result of a number of facts which combined to discourage him in regard to the possibility of his being able to do any further good by staying. He is a good man, and has labored steadily at this post for a number of years, and as far as I can judge has labored faithfully, but the results seem small, and he has gradually settled down to the conviction that it was of no use for *him* to try any longer to stir the people up, and consequently he has for some time past merely dragged himself through the routine of his duties, waiting for the first of May. The people were behind in the payment of their portion of his salary, and in view of all the circumstances, we thought with him that he had better go to some other place, though we were perfectly in the dark as to who should take his place in Sivas. For some time past Kara Hissar, ninety miles North-East of Sivas, has been looked upon as a place where some effort should be made at missionary activity, and accordingly last winter it was temporarily occupied by Pastor Michael of Tocat as the circumstances in Tocat seemed to make it desirable for him to absent himself for a while at least from Tocat. While there he wrote us that he thot that he had better not remain there permanently, and so we told Harootune, the preacher here, that if he would go we would be glad to place him at Kara Hissar for a year at least as a trial. He accepted the place and commenced active preparations to leave the first of May. We consented to his leaving Sivas only because we were convinced that it was duty, in the face of the fact that if the Sivas pulpit were left vacant it would place us in a very awkward position as we have taken strong ground against missionaries acting as pastors of native Churches. To preach in new places and occasionally to aid a pastor or preacher in his public exercises, as well as to go hand in hand with him in his individual labors among his people, — these are among the most delightful and easy of a missionary's duties. But for a missionary statedly to discharge the duties of a pastor or preacher in a church or old established preaching place, thus relieving the people of all money expense and care for a preacher, this we have thought to be, at least for this part of the field, inadvisable. But I have digressed. — I was saying that we knew not who could be found to supply the vacancy in Sivas. We prayed the Lord to send us some one, and He quite surprised us by answering us at once. We received a telegram from Michael in Tocat saying — "I cannot stay here, & must see you immediately; Can you come here or shall I come to Sivas?" or something to that effect. We told him to come, and he came bag and baggage with his family, without knowing that the preacher here was going to leave. The trouble there in Tocat you know is an old story with a good many chapters, but just now seems to have culminated in a fresh quarrel between the pastor's wife and some of the people, resulting in a demand on the part of some of the people for the immediate resignation of the pastor. This demand was withdrawn the morning after it was sent in, but Michael felt there, much as Harootune felt here, that it was time for him to try another place. So forth he went, like Abraham, not knowing whither the Lord might lead him. When he reached here it seemed to all parties that he had been sent here by Providence and that here he ought to stay. The people here, when they found at last that Harootune was really going to leave, bestirred themselves to try to keep him, and after much talk, pledged themselves with good business seals & signatures to the payment of a considerable portion of their share of his salary, on condition that he would stay. When finally they were convinced that his mind was fully made up to go, they made similar offers and invitations to Michael, and he was finally induced to remain, although, having been a preacher here some ten years ago, he knew something of the difficulties of the place, and really was in doubt for a time as to what he ought to do. Had I had my choice of all the native pastors of whom I know anything in Turkey, there is none whom I should have chosen for this place before this man. He has taken hold of the work here in real earnest, and we are hoping and praying for the presence of God's Spirit to make his work effectual. Pray for us, that this field, so long considered dry and sterile, may also blossom as the rose.

When I began this letter it was with the purpose of giving you an account of my recent tour to Kara Hissar, but in trying to explain what led to my going just now, and what were the circumstances in which I went, I have been led into rather a detailed account of the local changes in our helpers here, But as you perhaps have not had these details from any one else you may be interested in them as forming part of our labors and trials. I have but little time left in which to write about Kārā Hissār, if I send by this weeks quick mail, so I must condense.

As you probably know Kara Hissar lies to the N.E. of us, some eighteen hours beyond Zara. The road beyond Zara is very mountainous and in the Spring very muddy in places. The streams are also much swollen and we encountered several miles of deep snow, so that it is better if possible to avoid going there in the winter and Spring. As you approach Kara Hissar you notice an increased number of villages and both the plain in sight of the city and another plain some six hours this side of the city, are dotted all over with villages. As a center from which to work among the villages Kara Hissar can scarcely have a rival. One man there, who was reputed to know all about it, told me that within a radius of fifty miles about the city there are as many as eight hundred villages and towns. This I believe to be an exaggeration but beyond all doubt there is in that region a very large rural population, and it presents an inviting field for evangelistic labors. Of this large population of course many are Turks, who are as yet not so accessible as the Armenians, but the Armenians are much in the majority, and the Turks themselves are not nearly so fanatical as in many parts of Turkey. In view of all these facts I should favor the immediate occupation of Kara Hissar as a missionary station, putting two men there, one of whom should speak Armenian and the other Turkish, and the Turkish speaking missionary should cultivate the reading of Greco-Turkish, as there is in that field a large community of Greeks who use the Turkish language freely though they have a patois of their own, which is almost unrecognizable as a dialect of Greek. These Greeks are wofully ignorant and generally very poor. One of them asked me where Athens is, whether it is in England!

But I must close - not however without mentioning what I should have mentioned much earlier in my letter, viz that my object in going to Kara Hissar was to accompany the preacher whom we wished to send there, to spy out the land as it were, and see whether he could get a foothold there. There are now some six or seven Protestants there and the preacher is quite enthusiastic & anxious to get to work. I think he will do a good work there. He returned with me to get his family and will start again this week or next.

Our little Community here in Sivas is about as usual. Mr. Livingston hopes to get off with his family for the United States in a couple of weeks or so.

Wife unites with me in much love to yourself & all the "Rooms" people.

Ever Yours Edward Riggs

Sivas, May 23. 1870
Rec'd June 28.

Constantinople, July 5. 1870.

Dear Brother Wood,

Day before yesterday Mr. and Mrs. Baldwin left us for Smyrna. They embarked on Sat evening the 2d. but finding that the vessel wd. not get off until the next evening came back to our house & spent the night and the following day attending all the services including a communion service, and then re-embarked, and have probably reached Smyrna.

Yesterday Mr. Leonard & his party & Mr. Herrick & family left for Samsoon on their way to Marsovan. They were all well & Mrs. H. quite elastic & vigorous for her. Mr. & Mrs. L. did not think it best for them to remain here. I presume Mr. L. will send to the M. House his views, & the reasons which decided them to go on.

Tomorrow Mr. I. G. Bliss starts for America and Bro. E. E. Bliss & wife for a vacation and mineral baths in Germany. So you see we are going through one of those transitions which occasionally sweep over us. To day we had a meeting for united prayer. We hope through the year to get together for a special concert of prayer on the first Monday of every month. As yesterday was Independence day and moreover the large party was getting off for Marsovan, we deferred the meeting till to-day, Tuesday. Beside our own circle, Dr. & Mrs. Schauffler, Mr. Powers & his daughter Mr & Mrs. Tracy Mrs. Washburn & two native br. Pastor Avedis who is working with Dr. Pratt and ex-pastor Mugurdich were present. It was good to unite in prayer for those who have just started for other stations, for those who are about leaving on the morrow, & for the work in all its departments.

I am inclined to think that the members of the late "missionary committee" when they have had time for calm reflection will modify their views of the course pursued by themselves & also of that pursued by the rest of the mission. The plan of a Committee who were to be responsible to the Mission only was in my judgment a vicious one, inasmuch as it fostered a clannish spirit, led to an unwillingness to discuss missionary matters with their brethren and made it almost impossible for us to understand each other's position & views. I do not believe the mission will make the same mistake again. An hour's conversation with Bro. Bliss will give you a juster estimate of these matters than you could get from a dozen letters.

Your kind lines of June 2d. came in three weeks. Those of June 1. from Boston were 9 days later. I thank you heartily for all the interest you have taken in the case of our dear Charlie. I suppose he had better come back to us, and Bro. Bliss will kindly take him under his care, if that should still seem to you and Mrs. Dodd to be best when Mr. B. is ready to return (say in October next). May the Lord kindly and graciously direct. Possibly after a year or two, if C's health should seem reëstablished, he might try college life again.

As to ourselves it seems to be our duty to remain here for the present. Beside the responsibility of the Bulgarian Scriptures — the Ref. Bible being pushed forward as fast as possible at one press, and two editions of the N. Test. (one with & the other without ref.) at another, I have the charge of Bulg. tract editing and of whatever is printed in Greek or Grecs. Turkish, and Dr. Pratt desires my aid in his translation work. Mean time not a little Armn. work is left undone simply because the Pub. com. have not the strength which it would require. Singularly enough we are now left the only missionaries in the city proper, and at present I have the principal charge of Arm. preaching here. But this may be yesterday was Independence day and moreover the large party was getting off for Marsovan, we deferred the meeting till to-day, Tuesday. Beside our own circle, Dr. & Mrs. Schauffler, Mr. Powers & his daughter Mr & Mrs. Tracy Mr. Washburn & two native br. Pastor Avedis who is working with Dr. Pratt and ex-pastor Mugurdich were present. It was good to unite in prayer for those who have just started for other stations, for those who are about leaving on the morrow, & for the work in all its departments.

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Rec July 28.

It seems to me exceedingly foolish for Mr. Van Lennep to proclaim to the world in the preface of his book that he has been driven away from his mission for defending the rights of the na. churches, and to designate his former associates as his *persecutors*. If any one should simply report the way in which he defended na. rights in the council here Apl. 1869, and the sort of *rights* which he encouraged them to maintain, the wonder would be that he ever became a member of the mission.

You kindly speak of the possibility of my needing a special grant. Should it be necessary I will speak. But having some resources of my own I trust it will not be necessary. But I beg you to compensate Mrs. Dodd *liberally* (so far as money can do it) and charge it to me. Please do not limit the compensation to what she would charge. If I could be more definite I would. Yr. aff. bro. Elias Riggs.

Rev. Dr. Clark,

Dear Brother,

The Mission to European Turkey occupies three stations (beside Constantinople, which we occupy simply for translation and publication). You are aware of the Providential leadings which, when two of these stations were left with only one ordained missionary each, decided us for the present to unite their forces, so that for this winter Eski Zagra and Samokov are occupied by two missionary families each, and Philippopolis remains for the present vacant.

There *are* reasons in favor of concentrating our forces upon two stations, and if it were certain that we could not be reinforced, we should probably all agree that this should be done. But if the work is to be prosecuted in this field, we ought to be joined at once by two new men. We say new men, because we suppose that, with the exception of Bro. Clarke, those from this part of the field now in America are not likely to return. If two devoted missionaries can come to us with Bro. Clarke in the spring, he can return, (as we suppose he desires to do,) accompanied by one of them to Philippopolis, and the other can join Bro. Bond at Eski Zagra, where Providence seems only for a short time. We (this station) have addressed a letter to the pastors of the Bithynia Union inviting them to send one of their number to labor here this summer (*previous* to their an. meeting, & to the coming of Pastor Madiros of Kharpoot) and we shall rejoice if they will make the attempt. If any body can do any thing here we think one of them will be more likely to succeed than any foreign missionary.

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495

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If we had the strength we should strive to do something for the Turkish and Greek inhabitants of this field. We had fondly hoped to see Bro. Schauffler's knowledge of both their languages and his christian zeal made useful in this field. But his return to the United States deprives us of this important arm of missionary service, and it remains to be seen how the lack can be best supplied.

We write now without waiting for an annual meeting, because the case seems to us urgent. If by the time for another such meeting the desired reinforcement can be on the ground, we shall be ready to form a plan of work for another year with cheerful hope of a divine blessing. Otherwise we shall have seriously to consider the question of relinquishing one of our existing stations.

Should Providence permit you to make next spring a visit to this part of the world, and to be with us at the first annual meeting of our mission it would afford us much pleasure and we trust would be of great advantage to the cause to which you and we have consecrated our lives.

(Signed) Elias Riggs
Henry C. Haskell
L. Bond
H. P. Page
Wm Edwin Locke

The above was written about a month ago while Mr. Bond was here to meet Miss Maltbie. We talked over the state & prospects of our newly constituted mission, & at his request I drafted the above, intending it as a mere outline, and supposing that the brethren at E. Zagra and Samokov would have additions or suggestions to make. They have however adopted it without change, signed it & sent it back with the request that I would insert my own name and forward it. As the original draft was on note paper & without margin, I retain it and send you this copy.

I did not hasten to reply to your kind letter of Aug. 27, because I had nothing additional to say on the matters of which it treated. And even now as the year is closing, I have very little to report. I have been closely occupied during the year with Bible work — the completion of the Bulgarian translation and the comparison & harmonizing of that & the other versions. I give two days in the week to Dr. Pratt's revision, reading it over with him and native assistants and comparing the other versions. Other labors, such as preaching, have only a secondary place. My health is comfortable, for which I have great reason to be thankful.

At our last an. meeting I was appointed to represent both divisions of our mission at the next meeting of the Central Turkey mission at Aintab. It will give me much pleasure to meet you there; and also, after your visit to Mardin, Harpoot, &c. to go with you to see the brethren in European Turkey. I think Mr. Pettibone has written you respecting various suggestions as to the times and places of the meetings. The Lord graciously guide & guard you, & bring you to us in peace and with a blessing.

Your aff. brother in Christ

Elias Riggs

Constantinople, Dec. 26. 1870.

Constantinople, Dec. 26. 1870.
Rec'd. Jan. 21. 1871.
Ack'd Feb. 15.

Constantinople, Nov. 2. 1871.

Rev. Dr. Clark,

My Dear Brother,

Inclosed I send an article on the Bulgarian translation of the Scriptures such as I supposed you would consider suitable for the Herald. You are quite at liberty to shorten it, or lengthen it, or modify it as you think best.

I tried first to prepare an article on evangelical efforts among the Greeks, as you expressed a wish that I should do. But the subject is a wide one, & it would be difficult to do it justice. I utterly failed to satisfy myself, and laid it aside. I may resume the attempt by & by if life is spared.

We had this afternoon our monthly prayer-meeting at our house. Dr. Wood & the ladies you know are our neighbors now. Dr. & Mrs. Schauffler were at Dr. W's for a visit, & the friends came from Hissar, & Scutari, so that over thirty were present. You know how we prize such meetings.

Mrs. Trowbridge & her children are with us, rejoicing in the mercy of God to their little Eddie, who when they left Marash seemed as if he could not live through the summer, but is now as hearty & bright as a child at his age could well be.

Mrs. R. & Charlie have both been ill since their return, but are now both decidedly improving. My own health is good, & I am hard at work upon the standard (electrotype) edition of the Armenian Bible, working also with Dr. Pratt, editing a Bulgarian Hymn book &c. I hope you have not been *used up* by the care & labor inseparable from the Annual meeting. We pray the Master to strengthen you for your work & to bless you in it.

Our united very kind remembrances to Mrs. Clark my fellow traveller. Margaret was delighted the other day to get her letter.

We are looking out daily for the arrival of Mr. J. F. Clarke & family. Miss Beach is still here & anxious to ~~return~~ get to Samokov as soon as possible. She seems well now.

Your affectionate brother
Elias Riggs.

Constantinople
Rec'd Dec. 1.
Ack'd Jan 9,

[illegible]

Boston Jan 18 [illegible]

[illegible]

[illegible] C. H. [illegible]

Dear brother

[illegible]

New Bedford [illegible]

[illegible] the [illegible]

[illegible] of [illegible]

[illegible]

Richardson
Jan. 28. '60
March 15
to Mrs Dodds
March 17

Arabkir, Jan. 19. 1860.

Rev. S. L. Pomroy D.D.
Sec. A. B. C. F. M.

Dear Brother

I have a widowed sister, Mrs Lucinda W. Dodds, at Low Point, Woodford, Co. Illinois, who has expressed some intention of making us a visit during the present year; and as she must come alone, I take the liberty of commending her to you for any assistance and advice which she may need. Will you be so kind as to write her, on the reception of this note, and inform her of the cost of a first class, or suitable fare, per *steamer*, to Liverpool; and also the fare, per steamer *direct*, from Liverpool to Constantinople. Can you not advise

her where to put up in Boston, as to w
the Steamers leave; and can you info
whether or not you have a friend
Liverpool to whom you could comm
her. She will wish to know wheth
you consider it fit and practicabl
a lady to make so long a journey alone; and
at what time she will need to start
be in Cons^ple in time to return come
into the interior with those who m
be returning from the Annual Meeting
If she should come on, you will b
able to aid her in getting her mone
into the proper shape—perhaps the Ma
would take it and give her orde
on Liverpool and Cons^ple. I have w
to her and send herewith; and I h
told her that I would write to you a
request you to give her the informat
sought immediately, and without wait

to hear from her. This I do because he time seems limited. She ought, so it seems to us, to start from Illinois y the first of May, if she would ach Const'ple in time.

The age and infirmities of of our arents are such that she contemplates maining but a year with us; if, indeed, hey do not render her ~~he~~ coming at present wholly inexpedient.

We often remember you, and think f your peculiar trials in the department f our Master's work which has been ssigned to you.

Pardon me for thus adding to your urdens; and believe me,

Dear Brother in Christ,

Yours respectfully

Sanford Richardson.

Jan. 28. 3 P.M. Sat.

Boston to Lemp
$100.
from Liv.l to Co
fr. not known
– usually two or thr
steamers a p =

Rev. Sela B. Treat

Dear Bro.

My eye has jus fallen on the very painful fac in the N.Y. Evangelist which ma it proper for me to direct this letter to you. We are overwhelme with grief and pain. May God ov rule this darkest of afflictions to t good of his cause; and may humble us all to the lowest du

Hope you will find time to drop a line to my sister at the la date, as this letter has already be detained here a number of days the storms.

Yours truly

Sanford Richardson

Rev S. B. Treat
Sec. A.B.C.F.M.
Boston Ms

Arabkir, Armenia Minor, Mar. 15. 1860.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston

Dear Bro.

In the prosecution of the work of the Lord in this field, circumstances of interest, as indicating growth and progress, are of constant occurrence; ~~and~~ yet they are a succession of *little things*, which it would take much time so to communicate as to produce the same conviction in the minds of others, as witnessing them produces in our own. In fact, when we contemplate our field, white to the harvest, every thing seems to encourage our faith and stimulate to effort; and it is only when our thoughts turn toward the Mission Rooms and the churches of our native land, on which we are dependent for the means of continuing our labors, that our hearts sink within us. Must it be that we shall no longer be able to water the tender plants which, by years of toil and patience, have begun to bloom in this barren and thirsty wilderness? Must we close our schools, and abandon our churches? Must we dismiss our native helpers, our preachers and teachers, & tell them to return to their trades and their merchandize, after having spent so much time and means in fitting them for the work of the Gospel? Can it be that the churches of America, having, as it were, been conducted by the pillar of cloud and fire, through all the difficulties and dangers of the wilderness, to the very borders of the lands to be subdued fo Christ, are to fail of entering in because of unbelief? Are they disposed to say, "Wherefore hath the Lord brought us out? Were it not better for us to return into Egypt?" After the sacrifice of hecatombs of her devoted sons and daughters, millions of her treasure, is the church about to beat an inglorious retreat? God is plainly willing to lead the present generation of his people onward to complete victory over thes idolatrous nations; but if their faith fail they will be lef to wander and perish in the great and terrible wilder of selfishness, and the conquest, and its crowns, will be reserved for their children, or their childrens children. this disgrace need not be; for "if the Lord delight in us, then h will bring us into this land, and give it us". Let Israel g forward, trusting in the power and promise of God, and as truly as He lives, all the Earth shall be speedily filled wit the glory of the Lord.

But I had no thought or intention of falling into this st when I commenced ~~this~~ my letter - a strain whose painful echoes ar coming to you from every station of the Board throughout th world. The burdened heart, unbidden, seeks relief. If th churches are going to withhold forces and supplies, in co passion let them call home their missionaries; for how ca they endure the reproach, when it is told the inhabitants of these lands, who have heard and seen that the Lord is among his people, that Israel turn their backs! Let all who are jealous for the honor of God, and the triumph of ~~Christ's~~ the Kingdom of his Son, betake themselves to importunate prayer, and faithful, earnest effort; that so Zion's threatened calamity and disgrace may be averted.

Little Things, but Encouraging — Schools.

Without further delay, I will proceed to relate one or two of the "little things" of recent occurrence, showing that the good leaven is at work among the people of Arabkir. And, first, a circumstance or two of Negative Evidence. As the Great Adversary is incited to greater activity by an increased activity among the people of God, when he and his emissaries are seen to ~~set~~ be ~~to~~ at work with more than usual zeal and earnestness, this fact is often one of encouragement to the friends of the truth. For the last few months, our Schools have seemed to take a forward impulse. ~~And~~ Not only have they increased in numbers, but the children have manifested a greater interest in learning to read, ~~and~~ in committing to memory portions of Scripture, the Catechism, &c, and in committing and singing Hymns. A number, much larger than ever before, of girls have been gathered in; and ~~besides~~ a considerable number of married women have been induced to learn to read at home. As a consequence, the Armenians, who have hitherto maintained but *one* school in the entire city, and that one for *boys* exclusively, have just opened *three* other schools, in various parts of the city, for the instruction of girls *and* boys *together*; and besides those already commenced, two or three more are promised. The motive which has prompted to the opening of these new Schools may be inferred from the fact that have not been established in destitute neighborhoods, wh ~~Schools~~ such efforts are greatly needed, but ~~in every case~~ in imme Contiguity to our Schools; or, as in one instance, where i was thought we had an intention of opening a School

The following may serve as a specimen of the manner i which our Armenian friends of the opposition endeavor to ca their Ends. + We have a School on the South side of the ci taught in a house which is hired. ~~for two three~~ [illegible] ~~per year~~. The owner - a Protestant in name - has an interest i house Contiguous, ~~and~~ which the Armenians having applied for to be occu a School room, the owner was unwilling to rent them, fear that we might be displeased. When he learned, however, tha we ~~were~~ are in no way disposed to put any obstacle in the way o their establishing as many schools as they wish, he consented grant their request; ~~when~~ and they said they would take it only o Condition of his turning the Protestant School out of his other

Notwithstanding all these efforts, ~~all our schools~~ and ~~although~~ notwithstanding t people have been repeatedly commanded in the Church not to sen their children to the Protestant Schools, our schools continue to flo ish. Authority prevents a few from coming, but ~~the~~ schools are popular with both parents and children, because they learn so much faster ~~the Protestant~~ than in the Armenian Schools. We have all the advantage of teaching in a living language, which they speak & understand, against a dead language, which th do not understand; all our books being in the Modern, whilst theirs are in Ancient A

Priests Imitating the Protestants

But not only do they emulate us in the matter of female Education and Schools generally, but also in very many other things. The following additional incident of this kind must suffice for the present. During the winter evenings, we have visited much from house to house, always closing our interview with religious exercises, singing, reading the Scriptures, and prayer. Our helpers, together with other brethren of the church, have also engaged extensively in the same work; and, notice having been given beforehand, circles have always been met with, numbering, variously, from ten to fifty souls and even more. These neighborhood prayer-meetings have been held in every part of the city, and very often at houses not openly Protestant, though friendly to us and to the truth. They ~~meetings~~ have met with general acceptance, and the people have been led to ask why their own religious teachers, of the Old Church, do not visit them, and read and pray with them. Accordingly we have lately heard, that their vartabed, or preacher, has been endeavoring to satisfy this new and strange demand by *closing his evening visits with reading and prayer.* We shall expect to hear next that they have commenced a ~~Sunday~~ Sabbath School, as Mr Coffing reports their having done at Aintab. Preaching has come to be a necessity, and if Christ is the subject of it, whether he be preached of contention or of love, in pretence or in truth, we ought to rejoice.

Opposers [illegible]

Frequent reference has been made in Communi
cations from this station, to the determined opposition of a very
rich and influential family of this city. This family is repre
as being descended from the Ancient Armenian nobility. To an
tral wealth, the two last generations have made very consi
able accessions. For the last twenty five or thirty years, the pe
of this city have been ~~largely~~ engaged in the manufactur
of a narrow, striped Cotton cloth, much esteemed throughout a
this part of the East, from English yarn. This house has bee
largely ~~engaged~~ interested in ~~procuring~~ ~~the supply of~~ Supplying this yarn from Aleppo, and i
furnishing it to the poor people who manufacture the cl
by hand looms; one or more of which are found in al
every house. A great part of the poorer people have thus
been directly dependent on this house for their means of
daily subsistence. Besides these, many of the merchan
and traders have been dependent on the same establishm
for borrowed Capital. The same house has had its partn
and agents in Russia & Persia, and at Constantinople, A
po and Damascus. From the very Commencement of
the Evangelical movement in this part of the Turkish Empire
influence of this widely affiliated family has been persevering
and uncompromisingly hostile. To avoid the missionaries,
friends, their books, and their meetings, have been the Condit
by which their favor has been retained. And not only s
but it is well understood that Considerable sums have
used in bribing the local authorities, whenever Cases of diff

have occurred between the Protestants and Armenians.

And now mark God's dealings with this family, which to us and to all this Community seem much like special indications of the divine displeasure. Five or seven years ago, the family consisted of the father & mother, and their three sons, all of whom were married, and all ~~of them~~ dwelling with their parents in the same spacious dwelling. The sons were cut down, one after another, and their wives given to others. The mother, overwhelmed with grief, soon followed her sons to the grave. The eldest son and the mother died about two years ago. ~~The death of the son was the subject of an item communicated at the time entitled "An Enemy of the Truth Smitten of God."~~ And last of all, the father ~~old man~~ died also. He breathed his last on Sabbath morning, the 11th inst. I had visited him during his sickness, as I had done on previous occasions, but found him insensible to any thing except his bodily infirmities, and the real or supposed obliquities of the Protestants. On Monday, the day after his death, I called at his house, but ~~saw~~ none of his blood flowed in the veins of a single one of the large and dignified group of primates, seated on the rich carpets & cushions of his spacious divan. All were gone. Poor old man! When last I saw him he was reposing upon sumptuous pillows of down, and covered with costly robes of silk & fur, with a crowd of obsequious servants eager to gratify him in every desire; but the vital warmth had hardly left his body, when he was

borne away from the grandeur and luxury of his palac
And buried in the cold & wet earth, without even a coff
to separate his own from the common clay! He that
so rich, now how poor! Vanity of vanities, all is vani
We pray that God may sanctify these remarkable providen
with respect to this family, to the spiritual and Etern
good of this perishing people.

At our last bimonthly Evangl. Congregation Communion, we received
three new members to Church fellowship, and four
other persons stand propounded for a future occa

Our audiences are not large; ~~but~~ yet new fac
are to be seen in the Congregation every Sabbath; an
we trust the Spirit is accompanying the truth to the hea
of many. For some time past we have maintained a
noon prayer-meeting, thus contributing to that constant wave of pra
which rises ~~daily~~ under the meridian sun, in its circula Cou
around the globe. In obedience to the command of the Gr
Captain, his soldiers have extended their flanks to East a
West until the opposite ends have met; so that the watching and fighti
and praying is ever going on in some part of the line. & And
we believe this glorious contest will never cease, until Christ has sub
all his foes under his feet. //

I remain, as ever,

Yours affectionately & truly
Sanford Richardson

Rec'd. May 4.
Acknowledged Aug 5.

499

Arabkir, Eastern Turkey, Aug. 28. 1860.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M. }

Dear Brother:

// Whilst other parts of Turkey have been deluged with blood, and missionaries have been compelled to witness the horrible massacre of those for whom they were laboring, we at this station, as well as our brethren at the neighboring stations, have been permitted to continue our blessed work free from terror and alarm. — At the time when the villages of Lebanon were in flames and their inhabitants perishing at the edge of the sword, we were making the tour of our churches and out-stations, preaching the Gospel of peace, all unconscious that the demon of blood and hate had been unloosed so near us to ravage and destroy. We trust that God has mercifully restrained the remainder of wrath, and that this part of Turkey will be spared from witnessing the horrors of Syria. We have not been altogether free from a feeling of fear, but have endeavored to commit ourselves to the care of Him who hath assured us that he careth for us. We ~~trust~~ hope that whatever grounds there may have been for anxiety they now have passed away, and that we may continue to dwell and labor here in the same security as heretofore. //

I Cannot refrain from telling you first of a
how much joy the late numbers of the Herald an
Journal of Missions have given us, Causing us to hope a
they do that your persevering efforts have been successfu
and that the Board will hold its Jubilee Meeting at Bo
free from debt. And now let us all hope and pray a
labor that there may never be such another incubus t
depress us all - you at the Rooms and our friends and
patrons in all the Churches, and us your missionaries
preach Christs blessed Gospel in all the world. We on
part must try to manage some way so as to get alon
with what money you allow us in the Annual appropr
and the Churches on their part must determine that
will furnish you the means so that you will not nee
to cut into our Estimates, which we at our Annual Mee
Cut and prune until we leave nothing but the vita
By the time this reaches you you will be discussing
Estimates for 1861. To bring them within the limit you pres
we each clipped the different branches of our work s
determinedly that we almost seemed to each other like
bent on destroying those branches altogether. The Turks h
a saying that if you would have your vine bear m
fruit you must get your enemy to prune it. Though
were not real enemies that so closely pruned our M
vine this year we may hope that in Consequence of their faithf
it may bear much more fruit to the glory of God.

It would be tedious to both writer and reader ~~to~~ were we to present every thing of real interest that occurs to us in the prosecution of our work. To attain brevity by speaking in general terms is to be tasteless as well as brief. What we may do therefore is to pluck now and then from the passing current of events a few of its saturated straws. Some of these straws, or "little things", I sent you in my last, which I ~~have~~ see have been laid up in the Herald for July - the last No. that has yet reached us. And now I propose to send you a few more, if they may not have floated by, and out of the reach of memory.

## A drunken prodigal returning.

About two years and a half ago, a young man a native of Arabkir, returned from the City of Erzroom where for a number of years he had been successfully engaged in trade. While there he had become enlightened and ~~became~~ convinced of the truth of Evangelical Christianity; but ~~as the Christians~~ instead of obeying the dictates of his reason and conscience, he suffered himself to be led astray by dissolute companions. Soon after his return home he called on us and informed us that he was a Protestant, purchased of us a number of books, and among them ~~an~~ a large Armenian Bible in gilt, and for a time attended our services on the Sabbath. Being well dressed in Frank clothes, and reputed wealthy, he was courted and flattered by a number of rich families among

the Armenians; some of whom, knowing his weakness, prevailed easily upon him to drink freely of wine and arrac
About this time he was married; and, during the prolonge
festivities of that occasion, he was seldom sober. It was
not long after this, that I met him reeling home drunk f
the house of one of his rich companions. To see a drunke
man in the streets is a rare thing in this Country, for it is ge
true now as in the Apostles days, that "they that be drunken are
drunken in the night". He recognized me and was so asham
that he came no more to see us, and came no more to th
Chapel on the Sabbath. — One day, however, he ventured
our book store, ~~in the~~ and it so happened that I came in a
while he was there. As he was at least partially sober, I
monstrated with him on the fearful course he was pursuing.
remember that among other things I told him that if he k
on his in present career, in less than five years he would be
ruined man, in body, soul and estate. Some time subseq
to this conversation I was told that he had resolved to drink
more, and had publicly emptied his arrack into the str
Of late he has been to see us frequently, and not long sin
he told me that he did not intend to drink any more,
he had forsaken his former companions and that hence forth
intended to live a different life. He is now a constant a
attentive hearer at all our meetings, and although we ~~may~~ do
think that he is a renewed, we yet hope he is a reformed man, & tha
he is not far from the kingdom of heaven.

## The Lord in wrath remembers mercy.

Very Early one bitter cold morning in Jan. 1859 two villagers bundled up in coarse garments were seen knocking at the door of one of the native Protestants of this city, ~~[illegible]~~ which was opened to them reluctantly, as the family, getting a glimpse of them from within, took them for Koords. But at length they discovered that it was the pious and venerable converted priest of Shapik and his daughter a young woman about twenty years old. On inquiry they soon learned that the husband of this young woman, ~~[illegible]~~ an ignorant and bigoted Armenian, had of late repeatedly beaten her and driven her from his house, because she refused to abandon her Protestant sentiments, and her attendance on the Protestant services, held at the house of her father. Thus driven out of doors she naturally fled to her father for refuge. Once and again she had returned to her husband, he and his friends having given assurances that he would cease from his cruel opposition, but on the night previous he had beaten her again, driven her from his bed, and shut her up in a dark cold stable threatening to kill her if she would not recant. She managed to escape from her confinement, and quite naked to find her way, in the dead of night, through the cold and darkness to her fathers house. The poor priest and his family knew not what to do, as they feared that the husband and his brothers, now greatly exasperated, when they ~~dis~~ should discover that their prisoner had

escaped, ~~and~~ would come and take her away by violenc
as they had actually done previously on one occasion; and
then, perhaps, beaten her to death, as they had threatened. All thi
considered, they thought it best to flee to the city for protectio
although by the road they must come it was not less tha
eight miles distant. Their course was over solitary hills and through di
and difficult gorges, constantly exposed to fierce and hungr
wolves, while their narrow path through the deep snow
was only very imperfectly broken. How they ever came thr
without perishing seemed amazing, and yet their chief joy
~~[illegible]~~ was that they had escaped from "savage men more fierc
than savage beasts".

The brutal husband and brothers were summoned to th
city & came. Failing to give us satisfaction ~~assurance that~~ the
were complained of to the Governor, who arrested them a
was about to fine and imprison them, when they begged
to intercede for their deliverance, and they would acced
to all that we had proposed. The Governor permitted them
to return with us at our request, when they entered into
joint obligation, signed and sealed, to pay over to us 5
piasters, one half to be used for the benefit of Armenian, a
one half for Protestant poor, in case they ever attempted by vio
to influence this woman in matters pertaining to religion and cons

The woman returned and no further complaint was hea
But the Providence of God has since been revealed in wrath

as also in mercy to that family, in wrath to the ~~offenders~~ persecutors, in mercy to the persecuted and innocent.

In less than a year from the occurrence of the scenes above related, the husband died after several months of acute suffering from a loathesome disease. Not long after his death, being at the village, I called on the family. They received me kindly and I had much serious conversation with the oldest brother. I gave him a New Testament at the close of the interview, which I hoped might perhaps be blessed to him or some of the other members of the numerous family. — Early one Monday morning in June of the present summer I was returning from the same village, having spent the Sabbath there, when I overtook this oldest brother, who had just left home for Constantinople to be gone a number of years. I exhorted him to seek for the missionaries and the Protestant chapels in the great city, and wishing him a prosperous journey and the divine blessing I rode on & left him. Last week news reached his family that he had suddenly sickened and died. — Thus both the persecuting brothers, whose obligation to good behavior with their signatures is now before me, have been called as we fear unprepared into Eternity.

The persecuted wife has recently been married to one of the deacons of our Arabkir church, while the wife of another of the brothers, who was present when I visited them in the autumn, has for some months been a constant attendant at the chapel at the village, has learned to read, and gives us reason to hope that she has been renewed by the Spirit of God. Her husban who ~~has~~ is employed in some service in Constantinople, writ home encouraging his wife in the new course upon wh she has entered, and it is hoped that he too has becom personally interested in the truth. Therefore hath he mercy whom he will have mercy, and whom he will he hardeneth.

As these two incidents have occupied so much space I c only add ~~a brief~~ one more - a very brief one.

Yesterday one of our Sabbath School teachers, a young of active piety, called on me and inquired for Doddridg Rise and Progress of Religion in the Soul. He looked at t copies, one in small but very clear type, published by the Trac Society in New York, the other in somewhat larger type, published Constantinople. For himself he much preferred the New York Edi but as his father could more easily read the ~~Constantino~~ Edition he concluded best to take that. When he took out his p to pay he presented me about a dozen small coin all of same kind and all new. On my expressing some surprise said these little pieces of money have caused me much pain conscience. To obtain them I paid a small premium, and I been keeping them now a long time, and they have done me manner of good, and yet something has prevented me fr spending them for this book, which I have long wanted, and w I have no doubt will be of great use to me spiritually. Would all the true followers of Christ realized the importance of so investing thei money as to do them & others the most good spiritually. Yours truly

Sanford Rich

Rec'd Dec. 18

Arabkir, Eastern Turkey, Nov. 20. 1860.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston, Ms. U.S.A.

Dear Brother,

The Board - its officers, members and patrons - very naturally and properly love to hear good tidings from their missions, and their missionaries as naturally and properly love to gratify them in this particular. By preaching, by teaching, by ~~teaching~~ visiting, by circulating the printed page, and in all proper ways we sow the good seed of the word of God in the soil of the human heart. As in the parable, in three cases out of four, it springs up and puts forth the tender blade. This is promising; it encourages us; and we write you in accordance with present appearances and facts. - But although our Blessed Lord has told us that the seed thus sown has a fourfold character in respect to degrees of preparation, yet at sowing and springing time it is not + given to us to know which shall prosper whether this or that. Mere way side hearers, indeed, very soon become apparent; and our hopes in regard to them are generally disappointed before we have found time to communicate them. But in regard to the other three, the case is different. They all appear well for

a time. *Afterward*, withering persecution reveals the fact o
a stony sub-soil in some; and *later still* a chokin
worldliness, crowding out and overshadowing the fe
plants of righteousness, gains a complete ascendancy
others. One in four, would to God that the event might
prove that it were not even less, having received the see
into good and honest hearts bring forth fruit with pat

These disappointments chasten our faith and hope
and should we not communicate them, that the sam
graces in you may have the benefit of the like needfu
discipline? If we are to communicate only what i
encouraging, is there not danger that you will for
opinions greatly erroneous in regard to the actual
permanent progress of our Master's work?

From this station we have had the delightful privilege o
communicating much to cheer the friends of Christia
Missions, and we have yet on hand an increasing stor
of these bright tokens; but we think it best not to
conceal the fact that we have a considerable bund
of discouragements and disappointments. From this bu
I propose now to give you a specimen, ~~or two~~ though bor
with a cheerful setting of hope.

The first Evangelical church of Arabkir was orga
Aug 1. 1854; and during these six years of its ex
ence 53 members have been received to its fellowsh
When, for a moment, their early education, & their peculi

temptations since embracing the truth are considered, the fact may be regarded as a remarkable one that the first instance of excommunication occurred only the last Sabbath.

The offending brother had been a Protestant for about ten years, was early received to the Communion of the church, though not without some misgivings, and was employed as a helper from the first occupation of this Station. He was a teacher by profession, and "Margos", or "Boanerges", has been often mentioned in our communications. For a particular account of him see Herald for 1854, p 378. He has been stationed most of the time for the last four years, first at Egin, and afterward at Malatia. From the first, he has ~~from time~~ occasioned us much pain by the spirit and conduct which he has often indulged, but we have borne with him, hoping for the best, and knowing him to be possessed of considerable influence among the people from his reputation for learning, and his volubility of speech. ||

Though our confidence in him had thus been waning from year to year, in the spring of 1859, we sent him with his family to Malatia, to labor there as a teacher and preacher. He gathered a considerable school, disposed of many books, and though he had no fixed congregation on the Sabbath, we hoped he was doing

good. But having built him a new house in Arab
he was ever becoming more & more impatient at being st
tioned abroad. He wished us to employ him here. This we
could not consistently do. He therefore determined to leave
his place & come home, although we had distinctly informe
him that we could not give him employment elsewhere

Soon after his return he went to Sivas, thinking to be em
ployed by that Station; but not succeeding there, he came
again, and sought by endeavoring to create a party in his fa
to compel us to employ him here. At the same time, as a
ward appeared, he was making secret overtures to the Arme
His efforts to cause division having failed, and we having become thoroug
convinced of his utter unworthiness for a helper, and ind
for a standing in the church, he returned to the bosom of t
idolatrous ~~Church~~ communion from which he had been so
long estranged. As the wages of this unrighteousness, he
been previously assured that he should secure a salary,
be employed to teach a school in his own house, in
opposition to the flourishing schools, male and female,
our Chapel premises, near which his house is situated

By the course he had pursued he had completely
destroyed his influence in the church; so that all ~~are~~ having
thoroughly convinced of his wickedness and hypocris
~~so that at the church meeting~~ the vote at the church meeting, was unan
imous for his excommunication.

At the same time it became our painful duty to suspend one other member for disorderly conduct. This latter is a young man, whose father some years since was very active in his efforts to secure the residence of a missionary in this city. || At that time the father was a very noisy Protestant; and when on the occasion of the birth of a child to him it was sent to the old Church for baptism without his consent, he followed after, and violently taking the child from the priest carried it home before the ceremony had been performed.– But ere the first missionary came here to reside, this man's worldly interest having been appealed to, ~~& then~~ he was found among the most bitter and violent opposers of the truth. He persecuted ~~the~~ his son, the young man now under notice, most relentlessly, driving him from his home, &c, &c. but all without shaking ~~the young man's~~ his constancy. At length, however, the father ceased his violence, became reconciled to his son, granting him the utmost liberty in all matters of religious opinion. || The young man was received to the Church in July 1857, and for a considerable time appeared well. But at length his place in the chapel was occasionally vacant, and we learned that he was greatly flattered by many of the rich and worldly Armenians. It soon became apparent that the changed tactics of the opposer were producing the effect desired, — that the deceitfu of riches, and the lusts of other things entering i were accomplishing what affliction and persecutio could not. Having thus surrendered his heart, he awaited an occasion to deliver himself up to the ene This the disaffection of Margos afforded. He has ceased to attend at our chapel; goes, it is said, to the old churc and gives as a reason for his course, that *we would not employ his friend*. — The young merchant is to taken as a partner into one of the most wealthy of our commer houses, and placed over a flourishing branch of the trade at Aleppo. We have therefore but a slight ho that he will ever be restored to his standing in our c

The purity of the church promotes its peace and prosp This blessing in the trouble, this silver lining of the cloud, are already, indeed, beginning to witness. Although the apostates are trying to persuade themselves and oth that there is no great difference after all between Armenians and Protestants, yet the least informed am our people are learning to "distinguish between the ho and the profane, and between the unclean and th clean."

To this communication though already long, yet ha room, I will add one or two incidents which encourage

The Chapel at West Arabkir, commenced in 1857, has at length been completed, and was formally dedicated on the 4th Nov. inst. As the building was an entirely new one, and on ground not previously occupied, we have been compelled to move there with the greatest caution, lest we should arouse a strong opposition on the part of both Armenians and Turks, which might have been fatal to the enterprise. Accordingly it was built by the head man of our community in connection with some shops of his own adjacent, and the real purpose and parties were not generally known. In the Spring of 1858, a small room was finished off in one corner, to which our School was transferred. In the Autumn of the same year a larger apartment was needed and provided, in which we began to hold services on Sabbath morning. In this way a beginning was made, and the public accustomed by degrees to the idea of its being used as a place of public worship. The present summer, the main part of the building has been plastered, and the floors spread with mats; and, as I have already indicated, publicly opened for the stated worship of God. At the dedication about 100 persons were present, including a goodly number of females.

A regular preaching service will hereafter be maintained there on Sabbath morning, at the same hour of the service in the Chapel at East Arabkir. The prospect there is quite encouraging, notwithstanding the greatly increased activity of the Armenians, who have built a large school hous this year along side of ours, and have gathered a Schoo there of about 100 pupils.

We have been giving much attention to our Schools this autumn, with a view to their better organization, &c. The pupi are each required to pay a small initiation fee, whic is a new feature. To the male School at East Arabkir 50 pupils have been entered, and to the female, 30. These pupils ~~all~~ of all our Schools are expected to attend our Sabbath School. Last Sabbath about 70 children were present, besides the adult classes of men and women. Mrs. R. has an infant class of 25; Mrs. P. teaches a class of the larger girls. Our preacher and teacher B. Mardiros has a very interesting class of 15, whose ages are from 12 to 18 years. – Besides the Sabbath School, we sustain two preaching services in the East Chap A daily morning prayer meeting is maintained; and a Thursday Evening prayer meeting at the houses of the brethre besides a weekly female prayer meeting.

We hear of some interest at the out-stations, which must be reserved for a future communication.

I remain, dear brother, as ever
Yours, in the Gospel,
Sanford Richardson.

Arabkir Nov. 20. 1860.
Rec'd. Jan. 14. 1861.

Arabkir Eastern Turkey March 12. 1861

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston

Dear Brother.

Your printed letter of Jan 15 has reached us and received the attentive Consideration it so justly demands.

As you invite suggestions, particularly "on the number And nature of the laborers for the field", I beg leave to say a word or two about the occupation of Erzroom, inasmuch as we were formerly located at that station, and as it is adjacent and very intimately Connected with our present field of labor.

It is very gratifying to learn that the great importance of Erzroom as a missionary station is again beginning to be appreciated. The "keeping it manned" has indeed been but an "apparent difficulty". During the period of 17 years from its occupation by Mr Jackson in 1839 to its temporary abandonment in 1856, no unusual difficulty was experienced in keeping it manned; indeed few stations Can be named where fewer changes have occurred in an equal length of time. Mr Jackson And Mr Bliss each remained there four years, while Mr Peabody Continued there uninterruptedly for 15 years, and

intimate there may be one to spare at Sivas. Wi
Dr. Nutting at Diarbekir ~~Dr~~ Dr West is most convenientl
located as a Missionary physician. Perhaps, however,
that an associate is coming supposed to be marrie
Mr. Livingston might fulfill his original designation

But what would be a still better arrangeme
so it seems to us, would be to send out Dr
Jewett again, to be associated with the new man. The Dr. has
language, knows the situation of Erzroom - so simi
in climate to that of his native State, and would gla
return we have reason to know, and we think
willingly go to Erzroom. Perhaps, in view of
the circumstances, the Committee may think it be
to reconsider their action in regard to Dr Jewett.

We have seen Dr. J. frequently, and he has been
our guest for several weeks on two occasions, an
we all love and esteem him very much. We ~~shou~~
hope that he will return, and that he may yet live ma
years an active and successful missionary.

We had hoped to entertain the Annual Meeting th
year, but it now appears that it will be at Kharpo
again. We are looking forward with much interest t
Dr. Dwight's visit. We have some expectation of ordaining
the "Converted Priest" over the Shabin church during his vis

Yours respectfully Sanford Richards

Erzroom
March 1862
Rec. Apr. 26
Ans. Feb. 28 1862

Arabkir, Eastern Turkey, April 12. 1861

Rev. R. Anderson D.D.
Sec. A.B.C.F.M

Dear Brother,

In your printed letter of Jan 15 you say, "Facts have lately come distinctly before the Committee, showing the great cost in your field of transporting the outfits of missionaries, and of the removal of families from one post to another. We shall be greatly obliged if you will give us all that is needful to understand the case, and suggest the proper suggestions and rules. The cost of placing every new missionary at his post, is estimated by Mr Washburn at about two thousand dollars. Is it possible to diminish the number of boxes and the cost of outfit and transportation?"

To help you "understand the case," I can only speak in reference to our own expenses from the time of our appointment until we reached our destination; as Mr Washburn's statement must be understood to include and cover this entire expense, though the ~~statement~~ sentences quoted above might convey the impression that ~~the~~ two thousand dollars is the average cost of transportation alone.

The following is an exact statement of our entire Expense ~~as~~ I wrote it down in my diary at the time.

## Outfit & Expenses of S. Richardson (and family) from time of his appointment as a Missionary of the A. B. C. F. M. May 1854 to their arrival at Erzroom Nov. 1854.

| | | |
|---|---|---|
| Outfit purchased in New York & Boston May & Aug. | $ | 566.6 |
| " " Constantinople Oct – | | 100.0 |
| " Extra allowance for daughter Ellen | | 100.0 |
| Travelling Expenses N. Y. to Illinois & back to Boston May to Aug | | 147.4 |
| Freight N. Y. & Illinois to Boston, & Board 1 Week at Adams H. Boston | | 42.2 |
| Passage per Race Horse from Boston to Smyrna, self, wife & daut. | | 250.0 |
| | $ | 1.206.3 |
| Cost of passage & transportation Smyrna to Erzroom 10719p. | | 428.7 |
| | $ | 1.635.1 |

This is all, excepting about $ 40. worth of native travell furniture, which has ever since been in constant use, and reported from year to year in our Tab. view as station property Missionaries, detained at Smyrna and the Capital, inc expense for board, I believe; but as we remained but fe days at the former, and but 19, at the latter place, it i not likely that anything was charged for us.

A review of my figures will show that we use the Entire appropriation for outfit, besides receiving an Ext sum for our Child; that we made a long and expensive j ~~to make~~ for a last visit to our friends at the West; that we were Entertained at a Hotel in Boston, in consequence of the general absence of families from the city in the month of Au and that our child incurred an expense of a half passa so that from these peculiar circumstances we actually re and expended about $ 400. that missionaries ~~would~~ do not usually requ

Making then this fair deduction, ($1635 - 400 = $1235)
1200. would seem to be a more just average of the
ntire Expense to the Board of planting a missionary
amily in Eastern Turkey. I may add, also, that we came
the Country in the time of the last Eastern War, and that
Consequence we had the disadvantage of "war prices", from
myrna to Erzroom. We found it almost impossible to
t horses at any price to carry us into the Interior from
he Coast, as all had been seized by the Government to
ansport war *materiel* from Trebizond to Kars.
If Bro. Washburn's Statement is based on an *actual* Con-
ideration of all the "facts", my own Case would prove nothing,
ing only an exception; but I should hope that a more careful
xamination would lead him to see that he has made,
nintentionally I believe, a representation which is Calculated
us all of the Interior an injustice. — Interior transporta-
on is indeed very expensive, and new missionaries should know
when making up their packages, and not bring out anything that
an be obtained in the places to which they are designated; but I
pprehend that the evil Complained of actually arises from
missionaries moving from Station to Station with too little
onsideration. — But I have recently given you my views on this subject.
I send this unsealed to Br. Washburn, that he may see what I
ave written, & forward.

Yours truly
Sanford Richardson.

(over)

It will be noticed that Mr Richardson makes no account here of the cost of the missi family after arriving at its station - before it co upon a fixed salary. This expense is always ve large & beyond my control 2000$ is a f average of the expence of a missionary family fr the time of appointment until it comes u a salary in this field.

G Washburn

Arabkir Apr. [illegible] 1861.

Rec'd June 1.
Ans'd: Feb. 20, 1862
do. Mr. Washburn.

Expense of a mission family entering bound

Arabkir, Eastern Turkey, June 26th 1861.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston U.S.A.

Dear Brother.

I had a desire to write you from Kharpoot, but my time was fully occupied up to the moment of starting home with the preparation of the Minutes of our Meeting, &c. We all greatly enjoyed our delightful meeting this year; ~~greatly~~ its united councils, its devotional exercises, & its rich social privileges, to all of which our beloved guests fathers Dwight and Schneider very greatly contributed.

The Minutes, together with the accompanying letter by Mr Barnum, with the Annual Reports, will give you an adequate idea of our proceedings.

There was but one subject about which there was any considerable diversity of opinion, and that was the Establishment of a Female Boarding School for our Mission. The Minutes will show you, however, that when the Resolutions were passed, "all but one delegate voted in their favor". As some of the brethren were anxious that this clause should be dropped, I consented

to the insertion of my name after the word "delegate".
It was thought, so it was said, in the matter by our plain spoken brother - Mr. Wheeler, that the reason of my opposition to the measure was because it was not proposed to locat the School at Arabkir. - There was, however, one other m who believed with me that the time for such a School - a Mission School - had not come, but he refused to vot And, besides, I must think that Br. Pollard, my belove associate, voted for the measure from a fear of sharing the imputation which was thrown upon me. -

The first Resolution asserts "that the immediate est lishment of a Female Boarding School for the Mission Eastern Turkey is a matter of the greatest importanc

I urged the following which I honestly think reasons w the immediate establishment of a Mission Boarding Scho is not a matter of the greatest importance.

1st. We have not as yet made adequate preparation f such a School. Each station, if not a boarding School, a least needs a good day School for Girls. Mr. Schneider informed us that in the Central Mission they have or propo at l station - a station high School for girls. And that it is prop to draw the limited number for their Central Boa School from these station ~~High~~ Schools. But in our mission we have not made the progress in this respect, in many others also, that they have made in the ~~E~~ Central

Mission. We have not as yet got even Common Schools for girls at all our Stations. ~~for girls~~. The three Stations of Diarbekir Kharpoot & Arabkir are all that have as yet girls-Schools at all, and none of these has as yet a good Station School. It is agreed, however, that in this respect our Station is in advance of the others named. If you will consider for a moment the Course of Study which is proposed in the plan for this Mission School you will admit I think that so much at least ought to be taught girls at each of our Stations. Indeed we have girls now connected with our girls school, with none but a native village girl for a teacher, who are quite proficients in ~~most~~ of ~~the~~ all the studies named in this plan; viz. "Reading Writing, Spelling, Composition, Arithmetic, Modern Grammar, Geography, History; together with Singing, Jones' Catechism & Daily Bible Lessons". The Course of Study prescribed is a sufficient admission ~~for the~~ that we are not ready to ask the Board to grant us a great Central Female Boarding School.

2°. Parents in this region are averse to sending their daughters abroad. Should such a school as the one proposed be established at Kharpoot we should find find it extremely difficult to induce the parents of a single girl to let her go. We have never yet been able to send a girl to Hasskeuy tho' it has been frequently proposed.

3d. The present & prospective cost of such a School is a serious objection to ~~th~~ its immediate Establis
ment. ~~of such a School~~ This item I need only mention.

I object also to the location proposed. Kharpoot ha already the Theological School, and to it we all contribut our most promising helpers and young men. That Stat profits by their influence and their aid, while we miss them very much in our congregations, Sabbath Schools, &c. But of this we would not complain, a we rejoice in their opportunities to gain & impart go and then again our work is one. But the point is this Is it best that all these good things — all the publi institutions should be concentrated at one station? We thi not. Other stations should share the reflex advantages affo by them. ~~such institutions~~ Is it best to build up one or two stations at distant ~~[illegible]~~ & important points, or to divide our forces at other central & important places, as to benefit the largest number. Kh poot has already three ordained missionaries and an ord pastor, with their four educated & accomplished ladies. Is economy to add one lady more to their number thi year, and another, as her assistant, next?

To conclude let me say that I trust I cherish no narrow m jealousy of our neighboring station. I advocated its occupation two strong men before the School went there, & I advocated ~~[illegible]~~ the Establishment of the Theol. School there*; but I cannot think it to send the Fem. Boarding School there too, ~~&~~ even if the time ha come for the Establishment of such school, — no more soon

Yours truly
Sanford Richardson.

*with an additional man.

Arabkir June 28 1861.
Rec'd Aug. 9.
Ans'd Feb. 20 1862
Agt. Fem. B. School

Arabkir, M. E. T. March 14. 1862.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Dear Brother,

Your Circular of Nov. 26. 1861, together with the appropriations for 1862, reached the Station during my absence. I left home Jan 24 & returned Feb. 21, having visited three of our out-stations, and made a two days visit with our neighbors at Kharpoot.

While at K. Bro. Pollard's letter to the Mission manifesting his willingness to remove to Erzroom to be associated with a new man from America was received by the brethren there, and favorably entertained. Mr Barnum, Sec. of the Mission, advised you of the subject immediately. The stations since heard from having given the proposition their approval, Mr. P. considers the matter settled, not doubting but that the Prudential Committee will sanction the judgement of the Mission. Mr. P. has already commenced his preparations for removal, and will leave here with his family about May 1, going via Kharpoot, Diarbekir & Bitlis, attending the Annual Meeting at the latter place. As the Board has provided for the salary of two missionaries at Erzroom, the expenses of Bro P.'s removal can be charged to his salary here.

Although six years have now nearly passed since we left Erzroom, we have never ceased to feel [illegible] most lively interest in it, nor failed to advocate its occupation. Brother Pollard and I have often talked over the subject, in which, for a long time, he has been no less interested ~~than~~ myself. It has been frequently hinted at our Annual Meetings that perhaps Arabkir could better spare a man for Erzroom than any other station. The suggestion came again in a letter received from one of the brethren of the Mission about the beginning of the year. At that time I said to Bro. Pollard; "You know there are some reasons why it were not best for me to return to Erzroom, and also ~~that~~ why I should remain for the present where I am; but if you are willing to go to Erzroom I will consent to remain here alone." He took the matter into prayerful consideration; and the result is as has been already stated, to which Mrs. P. has also most cheerfully giv her consent. Perhaps I need not, & yet I may say that we have ever been most united and happy in our missionary work during the six years we have labored here together. We have ever been a unit in council and in effort, & the Lord has been pleased, as we trust, to own and bless our mutual labors. Bro. Pollard is a most devoted & faithful missionary, of a most amiable and excellent

Spirit, and is a man who never shrinks from labor or pain in the Master's service. He was young when he commenced his missionary life; but with the variety of experience through which he has passed, he will, we are confident, most successfully discharge the increased responsibilities of his new position. ~~As the [illegible] [illegible] of the Station~~. Ex Zroom is worthy, and Bro. Pollard is worthy of the best men you can find for his associates.

They leave us, then, not because of any incompatibility, nor because there is any lack of important work at this station to employ us both, but because it is thought wiser that I should be left alone to do what I can, committing more & more to native agency, than that Ex Zroom should longer remain without a missionary.

We shall never forget the happy and blessed years we have trodden shoulder to shoulder the often rugged though always joyful path of missionary life, nor cease to follow him and his dear family with our best wishes and most earnest prayers.

We have already acknowledged the receipt of your Circular accompanying the appropriations for the current year. Had our minds not been previously somewhat prepared & expected the new and strong measures might have startled us. We shall be much surprised,

however, if the "movement" does not demonstrate, more than anything else could have d the dee
root and strong hold which Evangelical institutions
have acquired in the hearts and affections of these
native brethren. For to their power, I bear record, y
and beyond their power, they are willing of themselve
to take upon them this ministry, having first give
their own selves to the Lord, and unto us by the will
of God. Our Arabkir brethren had already assumed
about one third of the expense of their Schools, and
now in the absence of a pastor of their own, they hav
come forward and assumed a great part (and perhaps
during the year the whole) of the salary of the pastor o
the Shapik Church — the priest who was ordained la
summer on the occasion of Dr. Dwight's visit, and w
is the only man we have left us to statedly minister to the 4 Chur
of Shapik, Mashkir, Agn & Maden. The same brethre
have recently organized among themselves a Bible Soci
& have already raised a considerable sum & invested
in books which their own Committee of 12 are circul
by sale & gift throughout the city & villages. With suc
a beginning we confidently expect that they will "come beh
in no gift." # The omission ~~is thing~~ of any aid for Schools in our fie
in your appropriations, is deemed by us all an oversight; si
such aid was withheld from no other station. We cannot
that so ruinous a stroke was contemplated. The Mission will probab
allow us to supply the deficiency fr other funds. — Yours truly S. Richar

Rec'd April 5.

Mr. Pollard & Arabkir
Appr. for Schools

Ackd Dec. 31, 1862

P.

Arabkir, Eastern Turkey, July 23. 1862

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston, Ms U.S.A.

Dear Bro.

In my last of March 14th I referred incidentally to a recent visit of some days to Malatia; since that date I have made two more visits to the same place; the three visits having consumed something more than two months of time. In former years, also, both Mr Pollard and myself often visited it, and always finding much that was encouraging, we wrote accordingly to the Rooms. Other missionaries, too, have from time to time passed through it in their tours & journeys, and been similarly impressed with its interest and importance. The veteran Dr. Schneider, on the occasion of his visit to our Mission last year, spent two days there, and afterwards communicated to you his impressions which were published in the "Herald". Dr. Nutting, who was there with Dr Schneider, subsequently spent two Sabbaths there in the Autumn; becoming at each visit more thoroughly convinced that much more ought to be done immediately for its 10.000 awakened Armenians, and prospectively for its 40.000 Koordo-Turks.

Although much precious seed has been sown, And very much important preparatory work done in that great city of orchards, it is sad to confess, that we have as yet seen but few tangible results; there can hardly be said to be a perman and reliable congregation, and no church has yet been form One of our helpers, formerly stationed there, proved to be an unworthy man; whose influence, though considerable, has ov the whole proved adverse; but others who have labored there though of less repute for human learning, have been selected from our most pious native assistants.

~~Indeed~~ But, we have yet to see a native, be his culture and piety wh it may, who exhibits any considerable degree of organizing talent. T are efficient and useful in tearing down the old fabric of thei own former superstitions, but ~~they are~~ very slow in learning the art of rearing upon the ruins, in harmonious and beautiful pro tions, the blessed institutions of a pure Gospel faith. This wor must be done by the foreign missionary. Congregations are ga ered, and the materials for churches prepared, only, under the Great Head, by the personal presence, influence and labor missionaries. Our principal congregations and churches are those which have enjoyed the most constant, long continued and undivided attention of the missionaries; as at Ain Marash, Diarbekir and other places, where the brethren hav had but few out stations to claim a share, in proportion to their number and importance, of their time and labor.

And, further, when such Congregations and Churches have been gathered, and then committed to native agency, they are soon found to decline, or at best to remain stationary. You are aware of the ~~influence~~ effect produced at Marsovan by the withdrawal of missionaries, so serious as to lead to its reoccupation, though it was supplied in the mean time by the best native agency our Educational System has produced. And so of Trebizond, whose Church and Congregation, enjoying the ministrations of, in most respects, a most excellent native pastor, yet remain about what they were when the missionary left them. — We, in this field, have cared for more than an verage number of out-stations, including five churches besides the Central Station Church. When it has been so that we would visit these various Congregations & Churches regularly and at hort intervals, they have increased in interest and numbers; hen our visits have been interrupted and less frequent, as f late, additions to them became more and more rare. When out-stations have come to be occupied as stations, changes ave been witnessed as great and glorious as they have been rapid. Marash, Kharpoot & Oorfa as out-stations gained little distinction bove the generality of their class; while as stations they have ttained ~~to~~ the first rank. — I would not unduly magnify the influence of missionaries, nor ignore our chief dependence the Holy Spirit, nor depreciate the native agency; I wish simply, since the occasion has seemed to demand it, to state the facts of my own observation on this important subject

These facts, according, as they doubtless do, with your own observation of much more extensive range, are very suggestive; but I adduce them because, as you will see, of their immediate relation to a question of pressing personal du

Do they not warrant the opinion, which I believe you al entertain, *that* the good *accomplished* by a given *num of missionaries* *is* generally in ~~the~~ *direct proportion to the number of places in which they can personally reside.* When two or more are located together, each may indeed find profitable occupation, but *it is not such occupation as tells most directly and efficiently for the advancement of the work.* It will be found true, that each missionary whether he be alone or have one or more associates, spends the most of the Sabbaths in any given year at the station; as there is usually but one Congregation at the station, which s tion Congregation is also usually the first to enjoy the ministr tions of a native pastor, or competent native preacher, it will often happen that one or more of the missionaries at the station will find no opportunity for the exercise of the mo important function of his office - that of preaching. Be thus situated, they come to think that their *chief work* is t superintend native agency, to teach, &c, as the case may b a modification, to say the least, of the "Go preach the Gospel" of our great commission.

In accordance with these views, the Pollards, so long our associates, have removed to Erzroom. It was thought better that one man be left here alone, to do ~~to do~~ what he can, rather than that that large city and important district remain longer without a missionary. Bro. P. did not go because there was not work enough, nor room enough for us both here; as may appear from the following brief sketch of our field and work just communicated to a friend of Missions in Illinois.

"Our Arabkir field extends along the Western bank of the Upper Euphrates a distance of about 100 miles, by from 30 to 50 wide, including five considerable cities and innumerable villages. It embraces seven Müdürliks, each Müdürlik being a division similar in size and object to a County in America. Now what would you say to having but one Protestant minister located, say at Ottowa, for six or seven of the Counties lying along the Upper Illinois, although their aggregate population is far less than that of the parish committed to us. True we employ native agency, as far as the churches in America afford us the means; but in this we have been greatly restricted during these last years when 'retrenchment' has been the constant watchword. This station does not employ one third the evangelists and teachers it did five years ago. In this district we have eight established Congregations and six churches. are assisted, as yet, by but one ordained native pastor. The a sight of these churches & Congregations with an equal num ber of Schools, preaching tours in other parts of the field, th distribution of the Sacred Scriptures and other religious books the direction and payment of the native agency employed a Correspondence requiring much time and labor, ~~with~~ and an occasional journey, are principal items in our program of labor. Ten or a dozen of our pious young men are in c of training at the Kharpoot Theological School, and return to aid us in the cities and villages during the long winter vac tion of four months. The larger part of these will complete the studies one year from next Dec., and some of them will, w hope, be ordained soon after over some of these churches. A great object at present aimed at, *is to bring forward a na tive ministry, and induce their brethren of the native Churc to assume their support*. All our churches already do some thing towards sustaining the means of grace & the Common Scho

Hitherto we have resided exclusively in this city, it bei healthy and conveniently situated in reference to visiting the various out-stations. In future, or at least for a few years we propose (D.V.) to remain here but a part of the year, spending the winter and part of the spring at Malatia. Th work there is of so much interest as to make this arrangem expedient and necessary. It alone has occasioned my y absence from my family two full months and more since beginning of this year. On such occasions two and three eeks often pass without my hearing from them, and they lone in the midst of a strange, semi-barbarous and often stile people. We have prepared a house at Malatia with hope of being able to occupy it at the close of Autumn".

The peculiar state of the work at Malatia, already referred , will I trust be an ample justification of this step. As the sign is not to erect a new station, it furnished no sub-ct for action at the recent meeting of the Mission; yet the brethren t the Mission, so far as we have heard, heartily approve the easure. The house, leased last year for 10 years has been put in readiness for us for a small outlay — about $125; and his sum, with the favorable state of the currency and our conomy in other departments, can be more than met by ur appropriation for the current year. As we have provided ome plain furniture, we shall need to remove but little esides our clothing & some books. ~~[illegible]~~ The consequent xpense ill therefore not be much, and will be met by our ordinary ppropriation for tours.

I will quote again from the letter already referred to.

"The difficulty hitherto experienced of obtaining a suitable house t Malatia for our chapel and school has greatly embarrassed us, and been a great obstacle to the progress of the good work. We

have hitherto occupied a wretched hovel with mud
roof and floor, low, dark, and leaky. In such an ap
ment, 30 feet by 12, have been our School and Sabbath
services, besides being the only place for our own ac
modation when we have visited the place. We were a
customed to tie up our horses, with the teachers cow, a
one end, while we camped down at the other, amid innu
merable fleas and other more detestable vermin; a
in such a place to receive all who would call, a
tell them of the way of life. A year ago, however, w
succeeded in renting a more suitable place for our
accommodation and that of the native helpers;
the Chapel and School have continued at the old st
which was indeed rendered a little more suitable. — Durin
my last visit to Malatia, in May, we were, however
most unexpectedly put in possession of building, which
with trifling changes, involving but a very small exp
can be made comfortable and eligible for the public
purposes named for some years to come. It is a lar
Christian house, newly built, the best (Christian) one in the City, in
the center of the Christian quarter. It has a large garde
of fruit trees, is 75 feet front by 200 deep, and is
sily accessible from all points. This property was so
to satisfy a Turkish creditor for 10.000 piastres, or a
present rates of exchange, $300; for which sum

Turk sold to us, making a transfer in fee simple to the American Board. The Christian proprietors only one year ago demanded 30.000 piastres for the same property; at which time they refused 5.000 piastres, which we offered as advance rent for a 10 years lease; and now for 10.000, we have secured it for all time to come, as we fondly hope, as the earthly foundation for a Christian Church, where the Gospel shall prove the power of God unto Salvation to many generations of Armenians, Turks & Koords. As this outlay was thus Providential and unexpected it was unprovided for in the appropriations for the year; and now instead of going to the Prudential Committee, who, understanding the circumstances, would doubtless approve the measure, and make the requisite grant, it has occurred to me to offer the whole of the stock in this little enterprize for the glory of our ever Blessed Redeemer to my old friends and acquaintances in America. I cannot doubt but that you and your brother and other friends in ——, with whom we once held sweet communion will grant a small sum in token of your sympathy for us, and continued regard for an unevangelized world. — Let me request, however, that should you do so, it may be so much in addition to what you annually subscribe to the Board". ×× "Should you raise a sum, be it ever so small, send it to Mr Gordon the Treasurer, indicating 'for Chapel Malatia'; and it will accomplish its purpose for good."

In a similar strain I am writing, as I find tim to many of our personal friends and acquaintances principally in Illinois. We hope that the purchase of this property, so rare an opportunity, which would have been lost by waiting to consult you, as well as this mean to provide the amount of the outlay, will meet with your indulgence and approbation.

I have thus thrown together, with less of method than I could have desired, these facts and opinions relative t our circumstances, & the missionary work. These opinions may differ in some points from those of some of the brethr in this Mission. Particularly, the two policies of Concentration and its opposite, are worthy of serious consideration.& However the tendency may be to the adoption of the former policy, we think, without presuming to advise, that it ought to be resisted at head quarters, whence alone successful resistance can emanat I need not tell you that a mission, especially a small one lik ours, with one or two stations influential in the number of mis aries, is quite incapable of itself of resisting this tendency.

Yours truly,

Sanford Richardson

[illegible] to [illegible], be it ever so small, send it to the [illegible] [illegible] the Treasurer, not waiting for [illegible] [illegible] and it will accomplish its purpose for good.

In a similar manner I am writing, [illegible] I find time, to many of our personal friends and acquaintances, principally in Illinois. We hope that the [illegible] of this project, to some an opportunity, which would have been lost by waiting [illegible] [illegible] to promote the [illegible] of the [illegible] [illegible] your judgment and approbation.

I have thus thrown together [illegible] of which I could have [illegible] [illegible] our circumstances [illegible] may differ in some points from those of some [illegible] to this Mission. Particularly the [illegible] of [illegible] and the [illegible] of [illegible] considera[illegible] [illegible] the [illegible] addition of the [illegible] philosophic [illegible], that [illegible] to be [illegible] at the [illegible] operation, whereas [illegible] I need not tell you that [illegible] whereby a small [illegible] [illegible], with [illegible] the [illegible] of [illegible] to [illegible] this [illegible].

Yours truly,

Sanford Richardson

Arabkir July 23. 1862.
Rec'd Sep. 5.
Ack'd Dec. 31, 1862.

506

Malatia, Turkey Jan. 2. 1864.

My Dear Dr Anderson,

I am constrained, in directing our Annual Report to you, to add a line, assuring you of the interest with which we followed you to the Sandwich Islands, and our heart-felt Congratulations on the success of your mission and your safe return. We trust that your long career of eminent usefulness & honor in the work of our Blessed Redeemer will yet be continued many years.

Mrs. R. unites with me in sentiments of love & esteem to Mrs Anderson & yourself.

I am, dear brother, as ever,
Yours in the Gospel.
Sanford Richardson.

Rev. S. Richardson
Malatia Jan. 2. 1864.
Rec'd. ~~Jan~~ March 8.
Ack'd. March 30.

Malatia, N. E. T. March 1. 1864.

R. Anderson D.D.

Dear Bro.

We have had a very cold winter
h much snow. The Euphrates has for weeks been closed
h ice, a circumstance which has not happened
this point before in twenty years. The roads have
so closed that we have had but little communication
h other parts of our field, but we shall now be
ecting interesting reports from the native labours.
will at this time mention some of the signs of a
d work in this city. Notwithstanding that great
untiring efforts have been made by both the Arme-
n and Papal ecclesiastics to prevent it, our con-
ations and schools have been about as large as last
ter, when there was very much less of such
position. A few individuals have recently, with
at apparent interest and sincerity, embraced the truth,
are zealous and active in making it known to others.
ne of these is a lad of about 16, whom his own
ther at the instigation of her religious guide drove
of doors for his faith in the coldest part of the
nter. He threatened that if she did not do so, he

threatened would not give her the sacrament at Christmas, and so her superstitions prevailed over her natural affection. But having received the Communion she has since harbored her child, not however without being subjected — both herself and her son — to petty annoyances and persecutions. Only the last Sabbath the boy was imprisoned on a mere pretense, the real object being to keep him from our Congregation.|| We managed however to send a line to our head man, who interfered and he was restored to his place at the afternoon service. — Another young man who has come out very decidedly this winter belongs to a family which has recently joined the Papists. All their usual resources have been plied to ensnare him, but thus far ineffectually, and we have reason to hope that he will continue firm. —

|| Besides two services in the Chapel on the Sabbath and one on Wed. afternoons at the Boys School-house, a prayer meeting on Tues. evenings has met in my study. These meetings continuing to increase in interest and numbers, we have recently been compelled to remove them to the Chapel, and have felt encouraged to repeat them on Saturday evenings. — Evidently to keep people from these meetings, the Armenians have appointed *a meeting for every evening in the week*, in each of the 24 wards

of their part of the city. These meetings they style *jogovarans*, or chapels, in imitation of our place of meeting. It was designed to have the Scriptures and the Church books in the ancient language read in these assemblies, but the people insist on having the Bible, and the Bible alone, and that too in the modern vernacular language. So every night the Blessed Book of God, in the tongue they all understand, is attentively read and commented on, in 24 assemblies of 40 and 60, in this hitherto benighted and besotted city! Our friends & helpers frequently attend, when we have no meetings of our own; and when present, they are generally invited to take the lead. Indeed, they are rather sought after, as being more intelligent readers, and capable of communicating more information than any of their own number. – At each of these places of meeting a weekly collection is taken up, the design being to establish a school in each ward, to be independent of the ecclesiastics and primates, where their children can be instructed in the modern language. It is said that in some of the wards considerable sums have already been raised, & that the movement bids fair to succeed. –

There is thus no corner of this land so remote or so dark which is not being penetrated by the light of the Gospel. The whole Armenian nation is being evangelized, tho but comparatively few are willing to incur the odium of confessing themselves Protestants. The fetters of ages are falling from minds disenthralled. Let Christians pray that the Spirit in His Converting and Sanctifying power may be granted to these [illegible] waking souls, and that they may find strength and grace to come out from the world, and confess Christ and the truth before men. //

The Lord has been comforting us in our loneliness and sorrow by the gift of another son. We were expecting a visit from Dr. West on the occasion, but Mrs. R. having anticipated her time, we were able to ~~get~~ a messenger to Kharpoot, and a telegram to the Dr. which reached him just as he was mounting his horse for the difficult and tedious winter journey. The mother did well for a week, and then was suddenly brought to the borders of the grave. But God is in mercy restoring her, as we trust, to her accustomed strength, although as yet she is confined to her bed the most of the time. The babe was born Sab. eve. Feb. 14th.

Rec'd. Apr. 29

Ans'd Jun 8 '64

I remain as ever, dear bro.

Yours truly,

S Richardson

Malatia, April 7. 1864.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Dear Bro.

Mr. Walker, in charge of Miss Babcock, has just passed us en route to America. He had been detained some days at Kharpoot from the difficulty of obtaining muleteers, and two days at the Euphrates waiting for the ferry-boat to be mended, so that he arrived here just one week later than was expected. He reached here Friday ~~after~~noon April 1, and left Monday morning the 4th, hoping to spend the next Sabbath at Aintab.

We feel much solicitude for him and the unfortunate lady whose mental aberration seemed to increase from day to day; and we shall anxiously look for news from them from point to point on their journey. To us Miss B. seemed on the verge of absolute idiocy. She had quite lost all sense of propriety, and even common decency, neglecting to wash herself, change her apparel, &c. Indeed we have come to think; and Br. Walker was of the same opinion, that she ought not to be blamed but rather pitied for all she has done the past winter. She has appeared strangely to us from the first, and we are confirmed in the opinion that her insanity had commenced before she ever reached Kharpoot; (which the circumstances in which she was there placed, - a difficult language to learn, the organization & care of a Boarding School, and the constant excitement of that great and enterprising station, - were all calculated to increase.)

None but those who have had a similar experience can conceive what a burden she has been to our Kharpoot brethren and sisters. Her brief stay with us was becoming quite insupportable, enabling us to appreciate what others have borne, and what Br. Walker has before him in his long journey & voyage.

(For her we cherish no other feeling than pity, while we sympathize most sincerely with her afflicted mother & friends. May the Lord grant them the needful strength to meet so great a trial. -

When Mr Walker arrived we were just returning from an examination of our Malatia Schools.

The teacher of the Boys school is a native of Malatia, a Son of the first Protestant of the place, who died about 5 Years since, a true Christian as we hope. This Son spent Some time with us at Arabkir and one Year at Kharpoot. He is now about 18, pious, intelligent, diligent, and zealous in every good word & work. We propose to have him Continue teaching a few Years until he arrives at a suitable age, when he will return to K. and Complete the prescribed Course. — Kohar, the female teacher, is the "jewel" of Shapik, who was frequently mentioned in the Communications of former Years. She Came here with us a year ago last Autumn, and Commenced the first school for girls probably ever opened in this City. She met with many discouragements at first, but her perseverance, faith and zeal have prevailed, and her school has succeeded beyond all expectation. During the last six months she has had about 40 pupils. When she Commenced there were but two or three who Could read, having learned in the boys school. At the Examination 18 girls read the New Testament very well, & 19 smaller girls who use the Tract Primer for their first-book could repeat the Ten Commandments and Lords Prayer, and 10 of them Dr. Watts' Catechism for Children. Three of the larger girls could answer all the Questions in Jones Catechism and a number of of others had learned about half the book. Six girls had committed the Westminster Shorter Catechism entire. A number had also learned the Multiplication Table, & made a good beginning in Mental Arithmetic.

The boys school has been large during the winter numbering for some time between 70 & 80; but of late the head priest of the Armenians by becoming himself the chief teacher, and by threatening the parents has succeeded in drawing many of them away, so that the number left for the examination was only 35, or about the same number as the Girls, and the result showed that they had made about the same progress in their Studies.

When it is considered that every child that learns to read even the Tract Primer becomes a little evangelist in its home circle, these emphatically Gospel Schools must be esteemed a most efficient means of diffusing the Good leaven.

We hope to return to our Arabkir home in about 10 days.

Yours truly,

S. Richardson

Rec'd May 27.

Ans'd Jan'y 1865

Arabkir. M.E.T. Aug. 5. 1864.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston,

Dear Brother:

When I wrote you last we were about returning to this place from Malatia. The heavy rains and muddy roads of the season were particularly trying to Mrs. R. who had not then recovered her full strength after her dangerous illness.

The 23d of May I left my family for an absence of 5 weeks and a journey of 600 miles, to meet our daughter at Samsoon, returning after an absence of three years at the Protestant Deaconesses School at Smyrna. Mr Dodd of Marsovan, returning from Kharpoot, whither he had conducted the Misses West and Fritcher to take charge of the Female Seminary at that place for a few months, was an opportune companion as far as his home. Telegraphing from Sivas, I was able to be at the sea-port the same day that our daughter arrived there in charge of Mr Farnsworth of Cesarea, on his way home from the Annual Meeting at Constantinople; - a kind Providence thus ordering that we need [illegible] remain but a single night in a city whose natural insalubrity is this year fearfully intensified by the presence of more than 100.000 of the famine and disease stricken Circassian refugees. – Every one of the 5 Sabbaths of my absence, it was my privilege to preac to good Congregations; and on the last to administe the Communion to the little church at Divrik, w is one of our out-stations. On reaching home, I foun that one of our children had been dangerously ill and that one of the missionary brethren at Kharpoot had kindly hastened to the aid of the anxious mother, and was still present. For sparing mercies at home and on the way, and for our eldest, born and no only daughter again restored to us,- now a child of God as we humbly hope – we try to be grateful.

July 28th 1864 is a date which will long be remembered in Arabkir for the ordination of its first Evangelical pastor. The candidate, who is a na tive of this city, was first awakened under the prea ing of Mr. Peabody at Erzroom, some 12 years a He afterward studied with Mr. Bliss at Marsova Mr. VanLennep at Tocat, and more recently at the Kharpoot Theological School, where he graduate last Autumn. He is no novice, having been an acce able preacher here for the last 7 years, excepting few months he was absent at Kharpoot.

The ordaining ecclesiastical body, - especial in the circumstances - regular permanent bodies not having yet been formed, - comprised, besides one missionary, three native pastors, and delegates from 11 neighboring Churches. The Call of the Church, the reply of the Candidate, and his examination, were considered and proceeded with in due form, at two sessions, on the previous day; an audience of from 4 to 500 being in attendance. The Salary was fixed in the Call at 4000 Turkish Piasters, equivalent to $160 Spanish dolls. The Board is asked for the present to aid them to the amount of one half this sum.

Although the ordaining services occurred on an ordinary week day, yet the Chapel was filled to its utmost capacity. It is estimated that about 1000 persons found a place within the walls, whilst very many were compelled to go away, not being able to gain admittance. Mr. Allen had come from Kharpoot to assist, but was prevented by illness from being present. Except the sermon, the principal parts were assigned to the native pastors, the ordaining prayer being offered by the chairman of the council Pastor Jonas of Diarbekir.

On the day following, the ordaining Council met again; and, completing the examination already begun, duly licensed six young men to preach the Gospel; five of them being graduates of the Kharpoot, and one of the Bebek Seminary.

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Subsequently, steps preliminary to the organizatio of a permanent ecclesiastical body were taken, to be known as the Arabkir Presbytery, comprising at presen one missionary, two native pastors, and 7 licentiates. Th boundaries of our several missionary stations indicat the proper boundaries of our embryo ecclesiastical organizations. The plan we follow is that indicated in the little Manual in Armenian, known as "The Church Members Guide", and adopted at Constantin ple in 1846.

Experience is teaching us that if we would promote purity & unity in faith and practice, good order, and enlarged and permanent usefulness in these Churches, we must counsel and assist in this work of ecclesiastical organization.

The varied exercises, and the presence for a we of so many pious & educated pastors and preachers, accompan by members of their respective flocks, have made a most salutary impression upon the minds of all in this city. We feel that our position has been strengthened, & that the cause of evangelical religion has taken a step in advance.

Your fellow laborer in the Gospel
S. Richardson.

Arabkir, Aug 5. 1865
S. Richardson
Rec'd Sept 25
Ans'd Jan 18 65

[illegible]

Arabkir, April 12 1865.

Rev. R. Anderson D.D.
For. Sec. A.B.C.F.M.

Dear Brother.

Before leaving Malatia we were favored with the reading of your late General Letter to our Mission, in which, after speaking of the difficulty of obtaining in America missionaries for Van, you refer back to us the consideration of its supply. And thus for a quarter of a century the cry – Onward to Van – has been echoing and reechoing between Asia and America. Not a few of our most heroic comrades, including Grant and Dwight and Dunmore, now promoted to a higher service, have reconnoitred it, pronounced it practicable, and urged with enthusiasm its immediate assault. The necessity of its occupation has been abundantly acknowledged, and yet this stronghold has still remained in possession of the enemy. The abandonment, ten years ago, of Erzroom, the Key to Van, was a grave error in our strategy; – in doing so we lost in moral power, whilst our adversaries took heart. True, Death had thinned our ranks, and reenforcements failed. From an offensive we assumed a defensive attitude. For the time Van was forgotten. The garrison of the advanced fortress, as, striking their colors, they turned their backs on the rising sun, experienced a feeling kindred to that of Napoleon and the French, as, when checked in the career of conquest, they were hurled back to the Elbe and the Rhine. Erzroom, indeed, has been regained; and the cry - Onward to Van - again resounds; but the prestige of an unbroken advance we shall never regain.

From our first coming to Turkey we have felt an personal impulse towards the neglected city. A sight of the lone and lofty summit of Mount Supan, reflecting from its eternal snows the rays of an autumnal sun, first kindled a desire when out on my first missionary tour in 1835 to visit the city of Semiramis beyond, and there preach Christ and him crucified. Again, when the news of peace reached us at the close of the Crimean war, our first thought was - Now for a tour to Van and preparations for its occupation.

In 1860, at Kharpoot, at the last Annual Meeting of the Armenian Mission, when the partition into Eastern and Western was made, the subject of our going to Van was discussed, and a vote authorizing our visiting it passed; but the great insecurity felt in consequence of the Syrian Massacre of that year, caused the visit to be deffer'd, and the subject for a time was dropped.

It came up again much more prominently at the Erzroom Meeting last year; when, "by a unanimous vote", the Secretary was instructed to inform us (as we were unable to be in attendance), "that should it consist with your convictions of duty and your pleasure to go to Van, the Mission would give its consent". The vote was not a formal one, and so did not go upon the Minutes, "from the feeling that this form of action would be pleasanter to you". Of this informal action you may, or may not have been informed. To the Secretary we replied - "The plan proposed does not 'consist with our convictions of duty'; while at the same time it would consist with our 'pleasure' were the duty plain". To this we added - "We have now for nearly 10 years been contemplating settling in Van, and always with pleasure; and, should Van continue unoccupied by those who ought to man it, so soon as we can feel that our work is done here, we shall hasten to inform you that we are ready to go".

The Subject thus remained until by the perusal of your letter the question of personal responsibility again pressed for a Solution. We have long deprecated the unfavorable consequences which have frequently followed a change of missionaries, and have advocated the holding on of brethren in their places until our work should attain a certain degree of Consistency and Stability. The work in the Arabkir field is still in the formative and critical period, and we have thought that it might be best for us to continue here awhile longer. In this view we may be in error; and perhaps the great end of our desire may be more speedily and successfully attained through the instrumentality of other agents. In the event of our removal it is proposed that the brethren at Kharpoot should assume the oversight of this field in addition to their own. The Sec. Mr. Barnum of Kh. says in his letter already quoted, "We have a large field and a great work, one which takes all our strength; still, if by assuming more responsibility and working harder, and cutting off in some directions, we can secure the efficient supply of Van, we are willing to undertake the care of the Arabkir field, expecting to visit each place probably twice a year". Again he says, "it appeared to be the general conviction that while the work in Arabkir is not by any means finished, and while it is not a thing desirable in itself that that field should be left without a resident missionary for some years to come, that the actual harm to the work in Arabkir, with efficient superintendence from Kharpoot, would be less than the loss of a missionary from any other field, and less than the non-occupation of Van".

In view of all these and other considerations - this unanimous expression on the part of the Mission, the reference from Boston implying that action on our part is at least possible, our own personal inclination, and above all that the continued neglect of so important a place is a reproach and a wrong, we have been led to question whether we ought not to give up our own peculiar views and convictions, and cheerfully sever the ties which bind us to this field, and go to Van. We have accordinly just communicated to the brethren our readiness so to do, and shall await their final decision at the coming meeting which is appointed to assemble here the 10th of June.

For some months before coming to this decision, we have had it in view to ask the approbation of the Mission at this Meeting to our return to America for a brief visit. We have now been on Missionary ground nearly 11 years, our parents have grown old and long to see us once more ere they die, and our only daughter should return to her native land to enjoy its educational advantages. Did we contemplate remaining here, a delay of a year would not be so material; but now that we are to break up and begin again, it seems appropriate and essential that we should make our visit before proceeding to Van. — Our plan is, should it be approved, to leave here as soon as the necessary arrangements can be completed after our Annual Meeting, with a view to reach America in time to attend the Meeting of the Board at Chicago, in which we have a peculiar interest as occurring in our own State; and, having spent the winter with our friends, and made arrangements for our daughter, to return to Turkey with our two little boys in the Spring. Going directly to Erzroom, and leaving my family there with our former associates for a season, I would proceed to Van, and put things in readiness for our removal there in the Autumn.

The Mission may provide for the expense of the home voyage by voting for that purpose our half years salary, with the aid, if required, of other funds which may be at their disposal; and so not add to the burdens of the Board's treasury. It would be desirable to receive some expression from you before we leave, even should the Mission feel justified, in the circumstances, in assuming the responsibility of our return.—

We shall most confidently hope that you will succeed in your efforts to secure a medical associate to accompany us to our new and distant field of labor.

Most respectfully & truly
Yours in the Gospel

S. Richardson.

Arabkir, April 12, 1865.

Rec'd. June 2.

Ans'd. June 26,

✓ Pru'd Cd

511

London Aug. 21. 1865

R. Anderson. D.D.

Dear Bro.

We left our Armenia
n and people the 7th of July - having
heard of the death of my dear
ther. My poor mother really needs
sympathy and aid and it seems
us of the Lord that we could get
l so soon. We reached Constple the
orning of the 1st Aug. and found the
y in a fearful panic on account
cholera. In the circumstances our breth-
n there thought it would be best for
to take the first steamer that should
ve. No English steamer for Liverpool
uld start for nearly a week, and as the
nch steamer for Marseilles would go the
t day we succeeded in getting a second

class place in it, and sailed th
evening of the 2d Aug. We regret the ne
ality that has thus brought us this wa
as the expense will be considerable m
than by the Liverpool steamer; an
too it was very inconvenient for us
leave Cevshli on so short notice as
had had no washing done of consequen
since leaving Suez. We were detaine
but a few hours at Marseilles on acco
of quarantine and reached Paris S
Eve. the 12th. inst. As all our dirty li
had been dipped in the Sea at the qua
time in Marseilles we were constrained
stay in Paris long enough to get our
washing done, and as Tues. the 15th
the Emperor's fete day, when no on
labors, we did not get it until We
night. We left Paris Thurs. at 2 P.M

ached Boulogne at 2 1/2 P.M. Start
the Thames Steamer that night as she
uld not put to sea in consequence
a fearful storm. Left Boulogne at
pm. & reached London Bridge at
a.m. Frid. the 18th. — On Sat morning
und Mr Jones, Sec. of the Y. M. A. who
idly went with me to the offices of
various lines of steamers sailing from
erpool to N. Y. & Boston, & learned to
r surprise that all the places were
ken in the vessels sailing before Friday
25th. We have therefore engaged passage
in "The City of Manchester" to sail at that
te & shall probably not reach N. Y.
fore the 7th of Sep. — We are all in
od health, and greatly enjoy the rich
ivileges thus Providentially afforded us. —
oping soon to meet you, we remain

Yours in the Gospel

S. Richardson

Rev. J. Richardson

London, Aug. 21. 1865

Recd Sept 6.

Bible House New York

Feb. 9. 1865.—

v R Anderson DD

Dear Br.

We arrived here
sterday in good health.
d find a home with Dr
ood. He suggests that I
ave here Monday eve on the
ewport Bt. with the hope
seeing you on Tuesday. Tues.
ght I wish to be at Andover
th Dr Tracy. I should try

on Ellen with me in the expectation of putting her into the Abbott Sch. a Andover.

Yours truly

S. Richardson

Rev. S. Richardson.

New York, Sep. 9. 1865.

Rec'd Sep. 11.

Ans. Sep. 11

Peoria, Ill. Nov. 2. 1865.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston

Dear Brother;

It is now nearly two months since we arrived at New-York. The time is passing very pleasantly with kindred and other friends, who give us a cordial welcome after our long absence. I have preached or spoken on the subject of Missions every Sabbath but the first since we landed. I have spent two Sabbaths here in Peoria – one with the New School Pres. and one with the Congregational Church; one Sab. at El Paso, two at Lacon, and one at Granville, & one by the way at Corning N.Y. Ministers & people seem to be much interested in my Story whether on the Sabbath or in social intercourse during the week. It has been but rarely that missionaries, particularly of the Board have visited this region. I trust that they may be benefitted by my visit, & interested to do more for Missions. In two instances contributions have been taken up for the Board in connection with my visit, but not at my suggestion. I have thought that perhaps it might not be desirable for me to propose contributions. I should like to know what is usage and what you expect of me in such circumstances. I have many acquaintances among the ministers & churches in this region and I have many requests to visit them, but traveling is expensive. & I don't know whether you would authorize me to incur expense. I have also requests to supply congrega-

ons. I want to be employed. Will it be
tter in your judgement to keep myself
ree to visit the Churches and talk on
Missions, or engage to some particular
church. — You may remember that
e left Constple in such haste on account
f the Cholera that we had not time properly
o overhaul and prepare our baggage,
o that we left there much of our Winter
lothing: we are consequently obliged
purchase some necessary things — to
ve our teeth we have incurred a bill
r dentistry — and something considerable
n getting Ellen settled at Rockford.
e shall spend the winter at El Paso &
y brother in law Dea. Brown will do all
e can for us, & very much more than he is
ble to do. My mother, now a widow, is
ot in a situation to aid us. — All
hings considered we have thought it best
to request the Pru. Com. through you

to vote us an annual allowance whether our stay be more or less than a year - dating, if you please from the 20th Sep, when we arrived here You know our family and circumstances and about how much we need. —

If you please, authorize the Treas. Mr. Ward to send me a draft for $150. I promised Miss Till to [illegible] her $50 for Ellen soon.

Please address me here, as I shall not return to El Paso until about the 15th.

Do you hear of any missionary candidates for Van - one clerical and one a physician? Should we not aim at having a strong station - if three are needed at Sivas why not three at V.?

Yours truly
S. Richardson

~~[illegible]~~ Peoria, Nov. 23, 1865.
Rec'd. Nov. 27.
Answered Nov. 28. 65.

El Paso, Ill. Nov. 15. 1865

Rev. R. Anderson. D.D.
Sec. A.B.C.F.M.
Boston

Dear Brother.

Yours of Nov 7, and other favors from the Rooms, have been received.

On the opposite half of this sheet is a statement of our expenditures since our arrival in this Country. It does not include the $150 just received. If you please, let it be understood that I may draw on the Rooms for $700 a year; this sum to include our daughters Expenses at Rockford, the year to commence from this date. We earnestly hope to return to Turkey early next year, and in that case we shall need but a proportional part of the 700 dolls. I am quite confident the Lord will provide us two associates, though as yet He has not made them known. I do not believe that He desires that we should go alone. While we are willing to "begin" with a physician, yet it seems to me that we ought to labor to get another family into that field as soon as practicable. It seems to me that we ought not to go so weak that the death or failure of one of our number would endanger the success of the undertaking. It is now known at Van, and throughout Eastern Turkey, that at length that place is to be occupied, and it will be discouraging to the friends of truth in that region if we fail. If to be a "missionary man" it is expected that the physician should add a clerical to his medical education, it will add to the difficulties of finding a candidate. It is not often that a man is willing to assume the burdens of two professions. Praying that we may be divinely directed, I remain as ever,

Yours Truly,

S. Richardson

N. B. We shall remain here during the winter, and desire our letters &c to be sent to this place. Please send a copy of Miss. Herald to "Dea. E. Brown, El Paso Ill."

El Paso, Nov. 15, 1865.
Rec'd Nov. 21.
Ans. Jan. 3, 1866.
[illegible]

[illegible] A. [illegible] [illegible] [illegible] letter — R.A.

515

El Paso, Ill. Dec. 25. 1865

Rev. R. Anderson D.D.
For. Sec. A.B.C.F.M. }

Dear Brother,

About one month since I wrote you giving some account of myself to date, and enclosing an account of my Expenditures since my arrival in America. I wrote the Treasurer again last week from Chicago, requesting him to send me a draft for $100. I have received no answer from either of these letters.

District Sec. Humphrey of Chicago writes me that I shall be expected there to accompany him on a tour for holding missionary meetings early next week. I write you now lest Bro Ward should not have received my request for money. Will you please inquire, and if he has not already sen me the $100. desired, please see that it is sent me here immediately.—

We are all well, and greatly enjoy our visit.

So much love to yourself & Mrs Anders in which Mrs. R unites.

I remain, dear Brother,
Yours Respectfully
J. Richardson.

El Paso Ill Jan 17 1866

Rev. R. Milleson Ill.

Dear Brother

I have [illegible] two

[illegible] from [illegible] of [illegible] from the [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] the

[illegible] [illegible] [illegible]

[illegible] [illegible] the [illegible] of [illegible]

[illegible] [illegible] [illegible] [illegible] our [illegible]

the [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] the [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] a greater [illegible] in [illegible] [illegible]

the East [illegible] [illegible] with the (Dutch) Pres Ch

in [illegible] which is a growing Church. The

[illegible] having Contributed in 1864 [illegible] in [illegible] a con-

[illegible] sum for the Support of a Teacher [illegible]

[illegible] [illegible] Contemplated tour for

Missionary Meetings in Northern Illinois & Iowa

was delayed but he informs me that he has [illegible]

El Paso, Dec. 25. 1865.

Rec'd. Dec. 29.

Ans^d^ Jan. 3. 1866.

Jones — Mr Ward has
[illegible]

El Paso. Ill. Jan. 19. 1866

Rev. R. Anderson D.D.

Dear Brother:

I have received two letters from you of date Jan 3; the one referring to our pecuniary support while in this Country, & the other introducing the Rev. Dr. Clark, as your associate and prospective successor as ~~Cor.~~ Sec. of A.B.C.F.M.

I have obtained Half Fare tickets on four of the principal Illinois Rail Roads, which I improve in visiting the Churches in this region and striving as I am able to awaken among them a greater interest in Foreign Missions. The last Sabbath I spent with the (N.S.) Pres. Ch. in Knoxville which is a giving church - the S.S. also having contributed in 1864 & ~~also~~ in 1865 a considerable sum for the support of a teacher at Malatia.

Dist. Sec. Humphrey's contemplated tour for Missionary meetings in Northern Illinois & Iowa was delayed; but he informs me that he has at length organized his party, & that he will expect me to join them on the 24th inst.

In reference to a physician for Van we are still in the dark. Dr. Nutting wrote me Nov. 30. "It is quite among the possibilities that we shall not go back to Oorfa, and in that case we should be very willing to join you at Van". In reply to his letter we have written him twice; and although considerable time has elapsed, we hear nothing more from him. We have assured him that we shall be most happy to have him join us; and requested that he should make known his decision as soon as possible that we may act accordingly. — We think the Dr would ~~might~~ be eminently useful in opening the new field at Van — he has the language, he has experience, and we should much prefer him to any new man. And then too we are old acquaintances & there is no risk on the score of congeniality. The Dr. is near you & I would venture to suggest that you confer with him; and if deemed best, that he be designated to Van.

And now I have a few words to say in reference to the occupation of Van. In yours of Nov. 7. ult. you remark, "I should think it better to begin at Van with two, - your physician being a missionary man, - than with more." The underscoring of the word "begin" is your own, but I do not know that I understand just what your meaning is. If all you mean is that two men, one of them being a physician, are enough at the outset, say for the first six months or a year, until we might have time to look about us a little and get located, I agree with you; but if your meaning is that the two would be a sufficient working force for the first years of the occupation of the field, I beg leave to differ with you. & for the following reasons. (1) The field is a very extensive one, embracing one of the largest and most populous provinces in Eastern Turkey. It has according to the best authority no less than 432 Armenian towns & villages with an aggregate Christian population of about 100.000. (2) It is a very important field. The

Please direct your reply to this to Care of Dist. Sec. Humphrey Chicago.

people are more than usually intelligent, & they regard it as the strong hold of their faith. There are no less than 56 monasteries in the district; & it embraces, if I mistake not, the entire jurisdiction of the Catholicos of Akhtamar. There are there numerous bishops, hundreds of Vartabeds, a printing press, a boarding school on the European plan for the education of young men, &c.

Into such a field we should not enter un we can go in strong handed. We shall me with a most determined opposition at the outse We must let the people see that we have count the cost, & have come to stay. The physician w be a physician for the mission, & so gone much of the time. He cannot be depended upon at all for touring, or prea work; & being often gone, the one missionary m stay at home with the missionary families. If t is but one clerical missionary & he should the whole enterprise would be jeopardized this should not be. Let us then make Van strong station from the beginning. Give it a fa working force. The sentiment has been setting favor of few stations & strong ones. If there a sufficient reasons for three men at each o the stations of Marsovan, Sivas & Harpoot, why not at Van. We therefore most earnestly & respectfully urge the designation of a clerical as ciate, in addition to a physician, to go with us to

Yours truly S. Richardson

Rec'd. Jan.

El Paso, Ill Feb. 22. 1866

R. Anderson D.D.
For. Sec. A.B.C.F.M.,
Boston.

Rev. & Dear Sir

I came home yesterday from a tour of two weeks holding missionary meetings with Mr Humphrey District Sec. for the North West, & Mr Bissell of the Mahratta Mission. We held 24 meetings in 9 places, and were greatly cheered and encouraged both by the numbers who came out, and by the cordial interest which was every where manifested for us and for our work. Mr Humphrey is evidently doing more than has ever before been done to develop the resources of this great and important field for Foreign Missions.

During my absence a letter was received from Mr. Barnum of Kharpoot in which he states, not officially, but "wholly self-moved", that "at least a majority of the Mission" feel that it would be better "for you to return to some other Mission than this, or at least that you ought not to come back to this Mission". The principal reasons given are, difference of policy in regard to developing the native communities in self support. And a difference of feeling personally with some of the members of the Mission. Perhaps all I need to say may be expressed in thi statement: that in general policy I do not differ from the mission, only that in my field I was unable to develop it as rapidly as it was developed in some of the other fiel And as to difference of personal feeling it has been almost exclusiv with one individual of the Mission. But I woul not undertake on this occasion to make a defense though I might do so if it should be deemed desirabl

Twelve years ago we gave ourselves in all sincerity to the Foreign Missionary work. We hav never regretted that we did so. To its toils we have already given the best energies of our best days, and have been looking ~~[illegible]~~ forward to a speedy return to our chosen life-work with a deeper & warmer enthusiasm than that which animate us in more youthful [illegible]. The experience acquired, and the health and strength graciously continued to us we have felt to consecrate anew to this blessed service. — We are smitten to the earth by this announcemen that we are not wanted. It is the greate trial of our lives. But the Cause is ev thing and we are nothing. Our unprofitableness in the Master's work has ever been our grief, and yet we have desired to be faithful, and striven to know and do the best we could.—

I wrote you nearly a month ago giving you our views about the occupation of Van, but have had no reply. You are doubtless considering these things, & we shall cheerfully abide the decision of the Pru. Committee. Till now we have been telling the churches that we were expecting to hasten back to the front – to Van – in the Spring; if we may not go, please tell us so & that soon, that we may delude ourselves & them no more.

I remain, dear brother, as ever,

Yours for Christ & Missions

Sanford Richardson

El Paso, Feb. 22. 1866.

Rec'd Feb. 27.

ans'd Feb. 27

Van

Pub. Act.

El Paso, Ill. April 2d 1866

Rev. N. G. Clark, D.D.
For. Sec. A. B. C. F. M. Boston.

Dear Brother:

Yours of the 13th March deserved an earlier response, but I did not reach home until the 26th, since which I have scarcely recovered from the excitement and fatigue of a three weeks journey of three thousand miles.

In regard to the change in our destination, substituting Angora for Van, I may say, that it continues to commend itself to my judgement as being more desirable than waiting in this country an indefinite period, in the hope of finding a medical associate; and in this I am happy in having the hearty concurrence of my companion. We may now hope to return to our chosen work in the course of a few months, or in about one year from the time of our leaving it. This gives us joy; for we would be at our post while health and life are continued, and bear a humble part in the labors, which are to eventuate, shortly we may hope, in the final and glorious triumph of the Kingdom of Christ.

Although we shall thus go to Angora cheerfully, even joyfully, because it seems to be the path pointed out by the Providence of the Blessed Master, yet our attention has been so long directed toward Van, & we have made ourselves so familiar with its urgent need, that we cannot give up the thought of going to its relief without a feeling of regret. Ever from the beginning of our missionary career our sympathies have been enlisted for that important field. The appeals and the efforts made to supply it have always greatly interested us, and although this last plan for its occupation, like many others, has failed, yet we shall not cease to hope, and to pray most earnestly, that its 100.000 souls for whom Christ died, may speedily have occasion to say, How beautiful upon the mountains are the feet of them that bring good tidings, that publish salvation. We may not hurry God, and doubtless at the right time He will send chosen and honored servants to sow and reap a field so promising of a most rich and abundant harvest.

The strange transfer from the Eastern to the Western Mission is rather a change in names than relations. The division is one of mere convenience, while the feeling and interest and work remain the same. We shall not go among strangers, but among brethren and sisters with whom we have long taken sweet counsel; nor will the loving bands which unite us to the noble [illegible] men and women with whom we have labored in Eastern Turkey become any the less bright and strong.

Praying that God may accept and bless these plans for future labor, and use us and all his servants, as it may best please Him, in promoting his designs of mercy for a sin-ruined world,

I remain, dear brother, in much love to
Yourself and venerable Colleague,
Your fellow-laborer,
Sanford Richardson.

Ap. 2/66
Rec'd Ap. 7/66
ack'd Ap. 27/66

Council Bluffs, Iowa.
Wed. June 6. 1866

ev. N. G. Clark,
Sec. A. B. C. F. M.,
Boston

Dear Bro

My family
ve been spending a
umber of weeks here,
having joined them one
ek ago, after having attend-
d the Meeting at Jackson,
ich, where I had the

pleasure of meeting with Mr Treat. - We expect leave here to-morrow Illinois, and having spent only a few days with friends we shall hasten on to Boston hoping to reach you by the last of this month

I shall hope to hear from you at Granville Putnam, Co. Illinois.

Will you please say to Bro. Ward, that I

Rec'd his favor at Peoria
Ill. with the draft for $100.
I shall be obliged to
him if he will forward
another draft, for the same
amount, to Granville
Putnam Co. ~~Ill.~~ to pay trav.
Illinois ✓ LSW.
expenses.

Hoping to see you
soon, I remain in love
to all,

Yours in the Gospel
S. Richardson

I rec'd your note of a month ago.
S.R.

Rev Sanford Richardson
June 6. 1866
Rec June 12th
Ans^d^ June 13. & 14th

Granville, Putnam, Co. Ill.
Thurs. June 21. 1866

v. N. G. Clark, D.D.
Sec. A. B. C. F. M.

Dear Bro.

We rec'd
ours of the 15th inst yesterday.
e expect to leave our friends
re to-morrow & to spend
h Sabbath with our daughter
t Rockford. On Monday
h 25th we shall set out
r Boston hoping to reach
ere by the last of the week.
t will require but a short
ime to purchase our outfit

when we shall be ready
to sail. — As to securin
passage you will know
what is best to do. La
year we were unfortunat
in our vessel from Liverpoo
"City of Manchester" of the "Inm
Line". It being a time of
cholera we should prefer t
go by some line of fair r
putation for cleanliness an
comfort. —

Hoping to meet you soo
I remain,
Yours truly
S. Richardso

P.S. Br. Ward's letter & draft rec'd. —

Steamers not full - "Cuba" leaves Boston July 18th.
L.S.W.

Rev. S. Richardso
June 21, 18
June 27. 18

Boston, July 2. 1866

Rev. R. Anderson D.D.
For. Sec. A.B.C.F.M. Boston

Dear Bro.

Having completed our visit in this Country we reached this city from Iowa & Illinois on the 28th ult; and having secured passage, we expect to sail for Liverpool, en route to Turkey, in the Cunard Steamer "China" on the 4th inst.

We leave behind us at the Rockford Female Seminary Illinois our oldest child and only daughter, for whom, through you, we respectfully request the Prudential Committee to make, for the current year, the usual grant in aid of Missionary Children in this Country.

Yours very respectfully,

Sanford Richardson.

Boston, July 2. 1866.

Rec-d July 2.

√ Grant to Dauphin

Prd. Cir.

Broosa, Turkey, Nov. 28. 1866.

Rev. N. G. Clark, D.D.
Cor. Sec. A.B.C.F.M.
Boston, Ms.

My Dear Brother:

While still in quarantine at the Dardanelles I wrote Mr. Ward a full account of our journey, which was forwarded immediately on our reaching C'ople.

Soon after reaching the Capital I thought it best, before proceeding to make arrangements to go on to Angora, to visit Mr. Greene of this Station and consult with him, as Angora has hitherto formed a part of his field. I found him suffering in health from overwork, and anxious to spend a few weeks at one of his out-stations on the Sea-shore, with a view to rest & recovery. He very kindly invited us to come and occupy his house during their absence. As we must remain somewhere in the region a number of weeks until our goods should arrive from Boston, we accepted his kind invitation, and came here Aug. 14th.

At the same time it became apparent that Mrs. R's health would not admit of her making the 10 days land journey to Angora this autumn

Again, as the language of Angora is Turkish it was thought undesirable that we should enter and ~~and~~ attempt a commencement there until we should attain fluency in that tongue. — In view of these considerations, the Committee ad Interim of this Mission authorized us, by formal vote, to spend the interval, until the next Annual Meeting of the Mission, in Broosa. — The event thus far has seemed to justify this arrangement. Our goods did not reach us until late in Sep., and the month of Oct. was so unusually stormy that we could only have made the journey with great exposure and suffering, and winter set in prematurely in Nov. — Mr. Greene did not obtain the benefit he had hoped for in his retreat. On the contrary his old enemy the Fever and Ague fastened itself upon him with such power that it refused to yield to the usual remedies. He went to Consple for medical treatment, and was there confined to his room for five weeks. He only reached home, still feeble, on the 10th inst. having been absent since the 20th of Aug. — Provided with a comfortable home during this absence we applied ourselves at once to the study of our new language. Our previous knowledge of it has rendered our labor more easy. In addition to the use of the Armeno-Turkish I am hoping to become familiar with the language as written in the Arabic character, and my success thus far encourages the hope that I may succeed.

We have just become settled in our own hired house and come into the use of our own goods. I should have written you at an earlier date, but could not command my arrangements for copying.

We trust that we are in the way of duty, and that the Lord will continue to make that path plain before us. In our experience we have often been unable to trace it far before us, but as we have gone forward the prospect has enlarged, and so with the divine blessing we may hope it will be in the future.

Mrs. R. unites with me in the kindest regards to Mrs. C. and all at the Rooms, especially to Dr. Anderson, whom we cherish as a father.

I remain as ever,
Yours fraternally,
S. Richardson.

Broosa, Nov. 28. 1866.

Rec'd Dec. 27.

Ans'd Feb. 18/67

Broosa, Turkey, Dec. 26. 1866.

Rev. N. G. Clark, D.D.
For. Sec. A.B.C.F.M.
Boston, Ms.

Dear Brother,

We are prepared to furnish another name for the list of "Missionary Children". Henry Martyn Richardson was born Dec. 12. 1866. He is plump and promising, and we trust he may live to honor the good name we have given him, and make a missionary - a better one than his father. What think you - will the world be converted in the 19th, so that no missionaries will be needed in the 20th Century? Would that the Church believed it, and were putting forth an effort adequate to so grand a consummation. We trust that a new Era of personal consecration, and parental consecration of their children to the work of foreign missions was inaugurated at the Pittsfield Meeting. We are confidently expecting to hear that many are responding to the calls, so frequent & so urgent, from every part of the unevangelized world.

As the special reasons for our sojourn here begin to be removed we look forward to our designated field with a new interest.

Expectations have been awakened, and a wide and open door await us at Angora. The people have been made thoroughly abhorrent of Romanism by the most shameful conduct of the ecclesiastics of that city recently brought to light. The awa-interest is indicated by this one fact which I will mention that our Protestant book-seller and only helper in that region has just forwarded a list of 76 subscribers for the *Avedaper*, our Evangelical newspaper published at Constantinople — a number which will compare favorably with many of our oldest stations.

You may remember that when in 1865 the Mission asked for missionaries for Angora it asked for *two*. When the matter of our designation to Angora was under consideration at the Rooms I was not then aware of its being so very desirable that two families should be located there. It is very much more remote from the other mission stations than we had supposed — being 10 days from Nicommedia & 11 from Broosa on the ~~East~~ West, and a little less from Cesarea and Marsovan on the East. In fact it will be in some sense the most isolated station in the Turkish Empire. We shall be even more distant from missionary neighbors than we should have been at Van, with missionaries at Bitlis. — Another reason for the occupation of any, and especially a new station by two missionaries, is that the work may not suffer in the event of a missionary's being called away by death. Our policy has been, and is, to occupy only central and important points, and when we take a position we should endeavor to create an impression of permanency. This feeling is of itself of great use in the early development of a work. — The object of this communication is thus apparent. We would most respectfully request and earnestly urge that if possible you designate a second family to Angora, and send them forward the ensuing year.

I shall hope to visit Angora either before or immediately after our Annual Meeting in the Spring, and make arrangements for our removal there in the latter part of summer or beginning of Autumn.

I remain, dear brother,

Respectfully & truly yours,

Sanford Richardson.

Broosa, Dec. 26. 1866.

Rec'd Feb. 2. 1867.

Ans'd Feb 18/67

Broosa, Turkey, Feb. 27. 1867

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.
Boston;

Dear Brother;

The accompanying letters from Messrs Shedd of Oroomiah and Parmelee of Erzroom I forward as requested. You will see that they propose plans for the occupation of Van by missionaries, and that our name is again mentioned in this connection. Mr. Parmelee says in a note to me - "You see what a casual remark of mine set afloat in Oroomiah, and what an equally casual one of yours has started in my mind". That remark of mine was this: "To convince you, we might yet perhaps be persuaded to take that outside Van now, provided you would join us in it". The aim of it was to satisfy Bro. B's incredulity in regard to the reason of our leaving the Eastern Mission; and its sincerity is thus being attested sooner, and in a manner that the writer little thought of when he penned it. The brother naively says in his note, "Of course you are at liberty to withdraw your name from the scheme, but I hope you will not do so without careful reflection".

As the subject of our going to Van has thus been opened, certainly undesignedly on our part, and yet it may be providentially, we may say, 1st That we acquiesced in the original change of destination from Van simply on the ground that, as expressed in your letter of March 13th 1866, "it would not be wise or prudent for you to go there alone." x x "You would need an associate, especially a medical associate, but unfortunately we have neither to give you". The alternative presented was either to wait in America indefinitely or until we should find associates, or to be assigned "to some other portion of the field in your own Mission or to transferred to a station in one of the other Missions". And as Van was the only place in the Eastern Mission for which a missionary to the Armenians was at that time desired, in accordance with our own suggestion we were designated to Angora within the limits of the Western Mission.

2d For reasons which have already been communicated we were prevented from going directly to Angora on our return from America last Autumn, and with the approbation of the Com. ad Interim of this Mission came to this city for a temporary sojourn.

3d Subsequent to our designation to Angora it became known to us that our usefulness there would necessitate our learning the Turkish language; and although to this labor we have been applying ourselves, yet a considerable period must elapse before we can use it with the facility which 12 years of use has given us in the Armenian.

4th. On returning to this country, comparing the views of missionary brethren who have visited the place, and studying its relations, it has become apparent that associates are quite as indispensable at Angora as at Van.

5th. There are many obstacles to be encountered in commencing a work at Angora of which we were not aware.

6th. There is not a complete unity of opinion in regard to the occupation of Angora as a Mission Station; whereas the importance and necessity of occupying Van is felt and acknowledged by all.

With these considerations we leave the matter with you. If you have secured or have any immediate prospect of securing an associate to go with us to Angora, we shall accept the fact as an indication that the Master would have us go there, and we shall go cheerfully, and with the earnest hope that our entering in will not be in vain in the Lord. If however you cannot give us hope of associates at Angora, now that a scheme is proposed by which we ~~will~~ should not be left alone at Van, may it not be that the finger of Providence points us in that direction? If we do not deceive ourselves our first and chief desire is to be located where the Lord would have us, and where we may do most for His glory and for the good of the perishing, during the brief period in which He may be pleased to use, us in His Earthly service.

The question of the future Mission relation of Van I need not enter upon. The ~~mutual~~ joining and overlapping of the two Missions would doubtless be of mutual advantage. Although at the outset the Nestorian and Armenian missionary occupants of Van should preserve their respective Mission relations, yet, if in the future the two Missions could agree to it, the station might be more completely joined to the Nestorian Mission.

If the arrangement should commend itself to the Pru. Com. we might join Br. Shedd in the Autumn, with the prospect of perhaps spending our summers there alone for the present. Or if Br. Parmelee should conclude it a more desirable place for Mrs. P's health, he might go with us, superintending the work in the Erzroom & Bitlis fields from Van, until their own missionaries should return from America. It seems to us that any scheme for the occupation of Van should embrace at least two missionaries devoted to the Armenians; still according to the plan of Br. Shedd a beginning might be made with one. — It is important that we at least should learn your decision before the Annual Meeting of this Mission in May. — May the Master guide you & us with His unerring Spirit.

Yours in X Sanford Richardson.

Broosa, Feb. 27, 1867.
Rec'd March 26.

Broosa, Turkey, March 9. 1867

Rev. N. G. Clark, D.D.
For. Sec. A.B.C.F.M.
Boston

Dear Brother:

We continue to receive very encouraging reports from Angora. An increasing number of Sacred Scriptures in the various languages are being sold in that City, and Papal as well as Orthodox Armenians manifest much boldness and eagerness to read the Word of God.

Our efficient book seller spends one week of each month at Istanos. On the occasion of his visit meetings from house to house are held every evening. These are always crowded; and being held in different neighborhoods, each meeting includes a number who have not before attended. The last Sabbath he spent there the chapel was so full that absolutely not another one could get in. Very many of them were women, and all listened attentively to the close. He says "this visit gave me more comfort and encouragement than any previous one. One would think that the whole village had acquired a relish for the Word of God. Opposition has entirely ceased, God having made them our friends who were formerly our bitter enemies." //

His monthly reports of these visits always contain facts and incidents of real interest. In his last he mentions a head-man of the place, who has hitherto been a violent opposer, and who for two years had not visited his son-in-law because of his Protestant sentiments, as having, on the occasion of a meeting at the house of the latter, come & staid through the service. "The lion changed to a lamb" testified to his family and friends on returning home, "both what they read is good, & their preaching is good, and their prayers are good; & their singing is the best of all".

"Three of the four "head-men" of the town are now friendly. One of these recently called the Armenian priests to his house & said to them, "Either you yourselves must preach the Gospel to the people in a known tongue, or else you must permit the Protestant book-seller to do so in the church on the Sabbath, whenever he comes". - When it is time for meeting, and these head men see that their friends have not all come, they make the preacher wait until they go out into the streets and market-place and bring them in." + "A man who a month ago, disputed with me in a Coffee-shop, and who had never been in a Protestant place of worship, now comes constantly and brings others with him." ++ "Two old men manifest great love for the truth, & would have the meetings last all day. They come long before the time, lest they should happen to be late, & so not hear all the services. ++ Three young men, in the habit of meeting to play cards, have thrown their cards away, and substituted the New

Testament. ~~in their place.~~ Many former opposers come and confess that they have hitherto been in error in regard to our religion. + Women listen most attentively and often weep. After meeting one came and begged forgiveness because she had often spoken against us. Another, when going home, asked the women she met why they too did not come to the Protestant Meeting. "The words of God" said she, "are sweeter than sugar or honey".

The Christian population of Angora are just now living in great fear of the Turks. It is said that some 800 of the latter of the baser sort have banded together with evil intent toward the former, and contribute to a common fund to pay bribes and fines and to support any of their number who may happen to get imprisoned in the prosecution of their plans. A general massacre was greatly feared at Bairam the 3 days feast at the close of the fast of Ramazan; and reports and even telegrams said that it had actually occurred, and that 1500 Christians had been slaughtered. But the occasion passed and no very serious disturbance occurred.

The protracted resistance of the Cretans, the increasing complications of the "Eastern Question", the probability of another great contest of arms, and more than all, the loss of the sympathy of their former allies, make Turkey and her Mussulman subjects feel very bitter towards all Christians and all Christian

Powers. In the event of war it is already plain that the American people, if not the government itself, will be ready to side with Turkey's traditional enemies. Of course we are all liable to be driven from our work & the country. But God reigns, and we know that He will so dispose all the events of the pregnant future so as best to subserve the interests of the kingdom of His Beloved Son - our Blessed & Only Lord.

Our daughter Ellen speaks of having heard and seen you at Rockford, during your Western tour. I trust that the future will show much fruit - many missionaries for all parts of the world. It is gratifying to hear that you have a prospect of sending out a number the present year. We wait with much solicitude to hear who is to join us, and whether at Angora or Vaso.

Respectfully & truly Yours,

Sanford Richardson

Broosa, March 9. 1867.
Rec'd Apr. 10.
Ans'd June 4th

Broosa, Turkey. May 6. 1867

Rev. N. G. Clark D.D.

For. Sec. A.B.C.F.M.

Boston.

Dear Brother.

I have just returned from my first visit to Angora, having been absent from home 24 days, and made a journey on horseback of about 600 miles. For the first 100 miles my route "lay through the ancient Bithynia,—a province rich in all the changes of beauty and grandeur", and my first three stopping places being out-stations of Broosa, I received a kind welcome and generous entertainment from native Protestant friends. I spent a day with the very intelligent and excellent pastor of Bilijik, and greatly enjoyed the interview. His own church & congregation being small, he makes frequent visits to neighboring places, and thus greatly extends the sphere of his labors and usefulness.

Quitting this well regulated Christian family, so like the Home Missionary families it was my recent privilege to visit in America, a long days ride brought me, now through lonely ravines and across the Sangarius, then between well dressed vineyards, reaching even to the tops of the hills and at length up, up, up a rugged mountain, to the village of Muradchai. Here I spent a delightful Sabbath preaching in Armenian, and administering the sacraments of Baptism and the Lord's Supper. A work of much promise has been commenced among these rough but noble looking and fearless mountaineers. They are still suffering from persecution. One of them, a man of wealth and influence, whose guest I became, was one of two who had just been released from a six months imprisonment a hundred miles from home, on a malicious charge of having been accessory to the murder of a priest of the village, whose violence and iniquity having become intolerable, some Turks had dispatched him. This same brother has two sons, young men grown. The eldest had been recently married; but, two years ago on the family becoming known as Protestants, the parents of the bride induced her to come home, since which time they have not allowed her to return to her husband, and there is even yet no immediate prospect of a reconciliation. The second son was engaged to be married; and, although to break an engagement is justly esteemed, among this people as quite equal to an infringement of the marriage contract itself, yet the young woman was given to another.

Taking "one of the brethren" as guide, a young man tall, fleet and brave, we set out early Monday morning for Nulla Khan," some 75 miles distant, through a region which, on Kiepert's large map is indicated as unexplored by Europeans. We passed at once from Bithynia - land of olives and silk, to Galatia - land of apples and wool. After 12 hours in the saddle we reached, at sunset, the Turkish village of Jeredé, in a fruitful valley watered by a mountain tributary of the -

~~Sangarius, and~~ // near the site of the ancient city of Gordium, architectural remains of which are still to be seen scattered about the village"// Gordium, once the seat of the Kings of Phrygia, and the scene of Alexander's celebrated exploit of "cutting the Gordian Knot," was situated in the west of that part of Phrygia which was afterwards called Galatia.

Another long day, over wooded mountains and a pleasant and well watered country, brought us to Nulla-Khan, a considerable town and a post-station, being on the great central mail and telegraph route from Constantinople to Bagdad and India;// Here there is a small Armenian community of from 100 to 150 houses, but I could not learn that there were any Protestants among them. We must send a colporteur this way. At an Armenian Café where we stopped were a number of Armenians from Sivri Hissar, another of the future out-stations of Angora to the South of this. They had with them an Armeno-Turkish New Testament, & they listened with respect and attention while I read and explained a passage to them.

With the telegraph poles for guides, another ride of 75 miles brought us to Istanos. Our bookseller had come from Angora 20 miles to meet me, and he and the friends of the truth gave me a grateful welcome"// Concerning the work of the Lord in this interesting village you have been recently & fully informed. No church has yet been organized, though there are quite a number who give credible evidence of genuine work of grace. One of their own number teaches the school and another takes the lead of the Sabbath services when the helper from Angora is not present with them. They have already purchased and paid for a very desirable site, including much valuable building material, for a meeting and school house. A young English gentleman connected with the trade in mohair, recently made them a valuable donation in this behalf.

// I spent four days at Angora, including a Sabbath. The city has many striking peculiarities, but that which has left the most vivid impression is its unrivalled corruption and wickedness. It could scarcely have been more debauched by drunkenness and wantonness in the days when its temples of Bacchus and Cybele reeked with revelry and lust. Pausanius is right, and Midas' fabled well of wine must be here, else why should the people of Angora, whether Christian, Moslem or Jew, exhibit rather the characteristics of satyrs than of men? In all the other interior cities and towns of Turkey which I have visited, the entire adult population, with hardly an exception, live in the holy estate of matrimony; but here, on the contrary, I was assured that marriage was the exception rather than the rule, and my own observation, limited it is true, confirmed the statement. As might be expected, St Paul's category of horrible vices is fearfully prevalent. Such scenes as that at the door of Lot in Sodom are not unfrequent, and strong bodies of police patrol the streets at night for the protection of families. It is a universal custom of the country to carry a lantern when obliged to be out after night fall. These fiends of lust often dash the lanterns of the unwary that they may secure their victims in the darkness, so that, unless with extraordinary precaution, it is extremely unsafe for females or boys to go into the street after sun-set.

You may be ready to ask, Why should Angora be so much worse than other cities of Turkey? The answer will readily suggest itself when you reflect that this place has for many years been the chief seat of the Papacy in Asia Minor. "The Beast", "the Man of Sin", "the mystery of iniquity", "that Wicked whose coming is after the working of Satan," may be justly credited with this far more exceeding excess of abominations. I asked a Turk which of the non-Mussulman sects of Angora he considered the worst. He replied, "the Greeks are bad enough, but the Romanists are by far the worst", and then went on to relate how the latter were particularly addicted to the gross vices to which I have just referred. These evil doers originated from Constantinople, from whence they were banished many years ago. Though comparatively few at first, being Armenian by race, they succeeded in winning over the greater portion of the Armenians natives of the city, so that they now number not far from 10.000 souls, while the orthodox Armenians are less than 2.000. Besides their churches they have here an ecclesiastical seminary, with two imposing and well furnished edifices for its accommodation - one in the city, for use in winter, and the other in the gardens, for

Summer. I visited the one in the city, and the priest-professors politely showed me through its various departments. Its arrangement of study, recitation, dining & sleeping rooms would be deemed creditable in more favored lands, and its library, well stored with books in Latin, Italian, & French & Armenian, & with pictures, globes and Maps, was really attractive. The institution, besides accommodations for the fraternity, is intended for the reception of 12 students. They take boys at the age of 12 or 15 and retain them in the institution until they are sent forth as priests, so that they usually remain in the School 10 or 12 years. Rome and its adherents furnish ample means for the founding of institutions not unwisely adapted to compass her ends. Protestant Missions have yet more fully to realize, that to place single missionaries here and there, at isolated and unimportant points, is a waste; while a wiser policy would gather them at acknowledged centers, remote from each other, and make them strong stations, with an abiding and far reaching influence by means of well furnished training schools.

Unless Angora, by its great wickedness has forfeited the divine Compassion, it certainly should have the Gospel of purity and truth offered to it again. And that it should be occupied in force, and made a station of power, can be made equally plain. Angora ranks with Smyrna, Broosa, Erzroom, Aleppo, &c. as a geographical, commercial & municipal Center, and like them is the residence of one of the Great Pashas, or Governors-general of the Empire. It has in fact been a provincial capital for at least a hundred generations, where Persian Satraps, Greek Governors, Roman Proconsuls and Turkish Pashas have gathered tribute and conscripts for their imperial masters. It is a point at which many of the great roads intersect, and is a principal station on the great mail and telegraph route already referred to, by which it is brought into ready communication with the chief cities of the Empire & the world. It is remote from other cities of importance. Not to speak of Smyrna, Constantinople ~~and~~ Broosa & Sivas are each at least 250 miles distant, while Sinope is 200, and Cesarea, & Konieh, ~~and~~ Kutahia, and Amasia are each about 160" // With reenforcements for their present stations, and a force for Van and Adana, the territories assigned to the Eastern & Central Missions will be adequately supplied with missionaries; while as yet the territory of the Western Mission on the Asiatic side has not been explored, nor its demands fully understood. It is safe to say that there ought at least to be a competent working force in each of its Pashaliks of Smyrna, Broosa, Angora, Kostambol, Sivas and Konieh. Sivas is the only one of the number now in possession of such a force, while there is a picket guard at Smyrna, Broosa and Marsovan in the Kostambol pashalik. Cesarea & its interesting field, though remote, is yet in the Angora pashalik. There remain then Angora and Konieh to be occupied, to which Kutahia in the Broosa Pashalik might be added, which bears about the same relation to Broosa that Cesarea does to Angora.

A few only of the places ~~which~~ belonging to the Angora district have as yet been visited by missionaries; the field, as such, remains to be explored. The following places of prominence, having each of them Armenian communities, and from 20 to 90 miles distant from Angora will serve as a beginning for a list of out-stations,- Istanos, Nalikhan, Boli, Keredi, Changri, Kaledjik and Sivri Hissar. Four of these - Boli, Keredi, Changri and Sivri Hissar rank as cities. There are other places in the district of this class, as Bei Basar, which is exclusively Turkish, and Tusija, of which we have no information. When the time shall have fully come for direct Evangelical labors among the Turks the importance of Angora as a Mission Station will be greatly enhanced. And even from the first, the common language of Armenians, Papists, Greeks, Jews, and Mussulmans, and necessarily that of the Mission, being Turkish, the work will be less exclusively confined to the former class that at many of the older stations. Our books have already been extensively purchased by all classes; and although in the city but few have openly professed their attachment to the truth, yet among them all classes have been represented except the Jews.

Angora as a missionary residence will doubtless prove as favorable as the average of stations in Asia Minor. A Camel in a reclining posture, may serve as an illustration of the rocky eminence, up the sides and over which the city is built. I first saw it early in the morning, from the mountains 20 miles to the west, when the vast plain, with its rivers glimmering in the rays of the sun, and its dark rock in the midst, burdened with the smoking city, suddenly spread itself before me – a scene of singular beauty and grandeur. The Angora river, instead of going around it, has wonderfully cleft the rock in two from East to West. From its isolation the city has not the usual supply of fountains; but water is brought on the backs of donkeys from springs & the river below, and sold to the inhabitants. It is an animated spectacle to look ~~from~~ down, several hundred feet, from the ancient citadel which crowns the rock, and see an army of women on the banks of the river washing their clothes by paddling them on the stones. Each house has a small open court, but no garden; and the reflection from a double circle of old city walls aggravates the heat of summer. Consequently almost the entire population retire to the ~~gar~~ vineyards early in May and remain until after the vintage. These being situated at from 2 to 5 miles from the city, merchants, artizans and laborers come to the city in the morning & return to their families in the evening. The wealthier citizens have spacious and comfortable houses, both in the city and in the vineyards; and some of the latter, especially of the Greeks, are even tasteful & elegant. This necessity for a double residence, involving also the keeping of horses, will raise the expenses of missionary families above the average of interior cities. Of the products of the country, all ordinary provisions, including a variety of vegetables and fruits, are sufficiently abundant & cheap. Fuel is scarce and dear. There is a fair supply of goods of European manufacture, though generally of inferior quality. The chief article of export is mohair, or the silk-like wool of the celebrated Angora goat. This sells for from 35 to 50 piasters an ok in the Angora market, while the best washed sheeps wool is worth but 10 piasters. Several hundred thousand oks are annually consumed by factories in Yorkshire, England, on whose account their agents in Constantinople are the principal purchasers.

I returned to Broosa by a different route, via Sivri Hissar and Eski Shehir. Sivri Hissar is situated about 90 miles South West from Angora. It is near the ruins of the ancient Pessinus, in the Southwestern corner of Galatia, on the Southern slope of Mount Dindymus. Pessinus was the capital of one of the tetrarchies of Galatia, and was doubtless the seat of one of the Galatian churches planted by Paul, Silas & Timothy. Ancyra (Angora) being the center of their missionary efforts in these regions ~~this~~ was a principal out-station for them as it will be for us. We passed over the same beautiful ~~and~~ undulating country, and by the same road that they must have traveled. The columns, capitals, bas-reliefs, and statues of gods and men, which we saw, scattered about the cities and towns, some built into the city walls, and others into modern churches and mosques, whilst others are used as grave stones and stepping stones, are the remains of temples of exquisite art which they beheld, — the intrenchments of a sensuous and debasing idolatry which the preaching of the cross demolished. That same blessed Gospel has lost none of its primitive power, and if proclaimed with something of the same faith and zeal and self denial, may be made effectual to the pulling down of the strong holds of superstition and sin which have risen again in these ancient seats. Hasten forward those who would join us, and have a part in this blessed and glorious service."

I remain in the best of causes,
Your fellow-laborer,
Sanford Richardson.

P.S. I found yours of the 29th March awaiting my return. We are the Lords, and let Him but use us where and how He will, and we will praise and magnify His holy name. S. R.

Broosa, May 6. 1867.

Recd June 3.

a " 24

Broosa, Turkey, Sep. 6. 1867

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.
Boston.

Your letter of July 30th, with letter of Dr Nutting enclosed, was received by me at Baghchajuk on the 30th of August, while absent from home on a missionary tour with Messrs. Trowbridge & Parsons. As your proposition was acceptable to me personally, and I did not doubt would be to Mrs. R. also, I read your letter to Mr. Parsons, who is a member of the Com. ad Interim. He and Mr. Trowbridge agreed with me that no time was to be lost, and the next day, Sat. 31st, we took steamer to Con'ple that we might lay the matter before the Com. ad Interim for their decision, according to your request.—

The Com. met at an early hour on Monday, all being present, except Mr. E. E. Bliss, who is still in Europe. Mr. Trowbridge was called in to assist in the consultation. I read to them your letter to me, also Dr. Nutting's letter to you, and one of Dr. N. to me, and expressed to them our willingness to be associated with the Doctor at Angora as proposed. And here my own action and responsibility in the matter ceased – the rest was for the Committee. Their action, and the considerations which influenced them their secretary has already made known to you.

If, as is now generally admitted, every mission station, especially in Turkey, should be made a strong one, with at least three men (with perhaps here & there an exception, Nicomedia for example, which might be left with two missionaries, provided Broosa should have three,) the Committee are right in supplying the urgent wants of old stations before attempting the establishment of new ones. There are peculiar reasons why Angora should be made a strong station if occupied at all. Should we have gone there with Dr. Nutting we should still have plead most earnestly for another man. If Cesarea on one side and Broosa & Nicomedia on the other are adequately manned, it may be, and is a question in the minds of some brethren, whether Angora need be occupied at all. And again it is suggested that as Angora is the seat of government for the Cesarea field the station for that field might be advantageously transferred to that city. We rejoice to learn that Mr. Farnsworth has secured an associate and is soon to return. Perhaps Dr. Nutting may be pleased to join them & so complete the force for that field.

As for ourselves we desire to have no will of our own in determining the place of our labor. As we went to Erzroom and afterward to Arabkir by vote of the Com. ad Interim, so would we now cheerfully abide by their decision.

I hope to send you soon an account of our very interesting tour through portions of the Broosa & Nicomedia fields. A great preparatory work has been done in this region. Prejudice and opposition have almost entirely disappeared, and we preached the gospel to hundreds of attentive and eager listeners in the Coffee shops and in the streets of every place we visited. The harvest truly is ripe and plenteous, and only laborers are needed to gather it in. To the work of bringing forward and furnishing laborers must we set ourselves, and with God's blessing, we shall see results which will cheer the faith of the people of God, and cause rejoicing among the Angels in Heaven.—

Mr. Greene is now in London, and is, we are led to hope, much improved in health. We hope to welcome him home before the close of this month, so that we may improve the months of Oct & Nov. in further touring.

I remain, dear brother, in the best of bonds,
Yours most truly,
S. Richardson.

Broosa, Sep. 6, 1867.

Rec'd Oct. 3.

Ack Oct. 18

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Broosa, Turkey, Sep. 20. 1867.

Rev. N. G. Clark, D.D.
For. Sec. A. B. C. F. M.
Boston.

In my letter of Sept. 6. I referred to a tour which I had recently made in company with Messrs. Trowbridge and Parsons. They make it my duty to send you some account of it. The delay of a few days has been occasioned by attending the Annual Meeting of "The Evangelical Union of Bithynia," held at Nicomedia.

The time chosen was the last weeks of August. By previous appointment, ~~our~~ two parties, from Broosa & Nicomedia, met in the district of Lake Nice. It was my first visit to that historic and delightful region, as also of Mr. Lador, French tutor of Robert College, who preferred joining us to spending his vacation in a stroll through Europe, or among the arcades of the Paris Exposition. This young Huguenot was enthusiastic in his admiration of lake & mountain, and the Alpine rose, — all so like the surroundings of his own birth-place in the adopted home of his fathers at Lausanne, on Lake Geneva. Should he, instead of accepting a parish of the Free Church of the Canton de Vaud, become a missionary, either in this or some other unevangelized land, as a preparatory discipline, the experiences of this tour will have to him a practical value. — We visited nine of the ten large Armenian villages of this district, situated ~~at the~~ *N.W.* & *S.W.* from the lake, but generally at a considerable distance from it, and high up the slopes of the encircling mountains. These villages, with an trifling exception in one or two instances, are exclusively Armenian; ~~and~~ all Armenian *speaking*. They are *large* villages, the largest one numbering a thousand houses, while the average of the whole is 350 houses. They are *prosperous* villages, having ~~the~~ means of support about them at home, and not compelled to spend most of their time abroad, as so many of their brethren, in less favored regions, are compelled to do. It should be said, however, that their chief dependence is on the yield of silk and olives, so that they are liable to greater vicissitudes than the villages which depend upon the yield of grain. I know of no region in the country which, in respect to the ability of the people, seems so promising for the development of self-supporting churches & schools. These villages are as yet *unevanglized*. There are not, in the ten, *half a dozen professed Protestants*; and, perhaps, *not a single individual* who gives evidence of being a *true Christian*. And yet very many are enlightened. Missionaries have visited them as they have been able, and colporteurs have from time to time been among them preaching the word, and selling them books. Messrs. Parsons and Trowbridge were constantly remarking on the change which has taken place in the views and feelings of the people since their first visit, just ten years ago. A great preparatory work has been done; Much precious seed has been sown. The great want now is laborers. To sow and afterward not till is to tempt God, who giveth increase in proportion to the labor & culture bestowed. For ten years, two lone missionaries, one at Nicomedia and one at Broosa, oppressed with ~~[illegible]~~ work, and depressed by disease, have witnessed these desolations, and have been praying the Lord of the harvest to send forth laborers into His harvest. And before they came Schneider & Powers & Ladd, here waited & prayed and longed; And we of today weep and pray and long, and yet where are the laborers? We sit in our studies, & they come not to us. We go into the market places, and we find them not. We travel through the villages, and do not discover them. "But God, who is able from stones to raise up children unto Abraham can raise up laborers for His harvest". We too believe ~~in His ability~~ He can, but will He, if we, his servants are left as heretofore only to pray, but as naked of means as the most inveterate Hard-Shell Baptist ever desired. One entire generation has gone down to death from these villages since Mr Schneider first beheld them in 1834; another generation is perishing ungarnered; And all from want of *the laborers which a simple training School would have abundantly furnished*. If, when 8 years ago the "Theological Class" was commenced at Kharpoot, one had been established here also, who ~~can~~ can doubt but this too would be a garden, rejoicing in the blessing of the Lord!

Such were the thoughts & feelings with which we turned from the villages of Nice, with a population of 25.000, and all within one days easy ride from Broosa. What a splendid gymnasium, we thought, for the training of the Broosa church in doing good, and of theological students in Evangelical work! And so, glancing at the lofty & solid walls & 370 towers of the royal city of Nice, where hundreds of bishops had assembled in two of the most important of the General Councils of the Church, and where at ~~the~~ its siege ~~of which~~ by the First Crusaders, under Godfrey of Bouillon, was engaged "the largest army ever contained within the lines of a single camp", we crossed the mountains S. E. of the lake; and, being joined by Pastor Hohannes, of Bilijik, ~~we~~ entered the district of Geol Dagh.

This district of Geol Dagh is three days journey East of Broosa; and among the mountains East of the Sangarius river. Here there is a cluster of six Armenian and Armenian-speaking villages, with an aggregate of 1720 houses, or a population of about 10.000 souls. Four of these villages we visited, spending the Sabbath with the church at Muradchai which is one finding much to encourage us, and, if possible, impressed with a still deeper sense of the necessity of devoting ourselves to the solution of the question, 'How can we secure labourers to supply our churches with pastors, and these destitute places with Evangelists and teachers?'

A days journey over mountains to the North, brought us to the Geiveh district. Here are four Armenian villages, two of them - Orta Keuy and Koordbeleng very large and important. They have an aggregate of 1,530 houses, or perhaps a little less than 10.000 souls. At Koordbeleng there have for a long time been friends of the truth, but for want of some one to minister to them, they have failed to develope into a church, and are well nigh discouraged.

Leaving the Adabazar district, with its 11 villages and 15.000 Armenians, in the plain toward the mouth of the Sangarius on our right, we crossed over rugged mountains covered with dense forests, and descended into the district of the Gulf of Nicomedia. Including the city of Nicomedia and the important village of Bagchejuk there are 5 places at the East end of the Gulf, having an aggregate of 2000 houses or 20.000 souls. The Yallova district, at the S. W. end of the gulf, has 6 Armenian villages, with a population of 10.000. These last villages Mr. Parsons and Mr Lador visited before joining us in the district of Nice. Mr. Par-

Sons & Mr. Trowbridge had been over the Adabazar district the first days of August, so that, during the month, almost the entire Armenian-speaking portions of the Nicomedia & Broosa fields, ~~were visited~~ with an Armenian population of between 90,000 & 100.000, were visited. During this touring, the Gospel was preached in more than 30 towns & villages, and the distance passed over on horseback, was about 400 miles. +

Preaching.

This has been, distinctively, a preaching tour, and as such a decided success. On other occasions, and particularly when we have gone alone, ~~the~~ our manner has been to converse with the few who have been willing to listen to us. But on this occasion, being strong in numbers, the Lord granted us a holy boldness, and we were enabled to stand up and preach to the crowds which every where gathered about us. ¶ At Chengiler, where we spent a Sabbath, many having been attracted to us in the morning by the voice of song, we asked them if there ~~were~~ was no place to which we might repair for a meeting. Some one suggested that there was, near by, in a mulberry yard, a large Chestnut tree, to which they offered to conduct us. We went, a few accompanying us, and found a noble tree, whose great branches cast a thick shade over the gentle declivity of a grassy hill. Taking the most elevated position, we spread down our shawls, sat down, and began to sing "Come to Jesus", reading and remarking on the texts printed between the strains. By the time we had finished, we found that a congregation of 50 or more had quietly gathered and seated themselves on the grass. I took out my pocket Armenian Testament, and read and expounded the 7th chapter of Matthew. I have never preached to an audience where every soul listened with such breathless and eager attention. Our own souls were filled with unutterable thankfulness and joy, and we may hope and believe, that some of those who heard may, through a blissful Eternity, look back to the scene under the chestnut tree as the happy beginning of their journey toward Mount Zion. + When I had finished, Mr. Trowbridge took out his Turkish Testament and began to read and expound the story of the Prodigal Son; and although it had begun to rain briskly, they all wished him to remain, and urged him to go on, until a care for our own health compelled us reluctantly to seek shelter.

About noon we all went together to another village, a mile distant, where in a Coffee-Shop we by turns proclaimed the Words of Life to an attentive audience of about 60, who were gathered by our singing.

On our return, after a little rest and refreshment, we went again into the great public room of our coffee shop, and suspended on a wall Bidwell's Missionary Map of Western Asia. Bringing this map was a happy thought of Bro. Trowbridge; and it never failed of attracting a crowd. As the various countries, with the seas and islands and rivers, and also the many cities and towns where the work of the Gospel is going forward were being pointed out, the crowd increased until every part of the Coffee Shop was full, and also the street in front of the door and great open windows. This then was our opportunity. We sang a hymn, and then, ~~standing~~ on an elevated platform, in full view of all, stood up and preached Christ crucified as the only hope of sinful & dying men. There was no disturbance, and we closed with prayer and the apostolic benediction.

Such scenes were repeated, with slight variations, in almost every place we visited. In one ~~place~~ village Bro. T. hung ~~up~~ his map on the wall of a house, and preached to a crowd of 80 or 100, sitting on the ground in the street. After we ~~were~~ had mounted and ~~had~~ reached the limit of the village, Bro. Parsons said, 'Let us stop here & pray for Gods blessing on these labors;' & so, reining up our horses under the branches of a spreading tree, on the slope of the hill, with the village before us, we called on God, & having sung the doxology, went on our way rejoicing.

"We had many opportunities of giving a tract and speaking to Turks, which Bro. T. always improved; thus fulfilling the words of our commission by preaching the Gospel to every creature." //

Begging pardon for so long a communication, I am, dear bro.

Yours in the blessed Gospel,

S. Richardson.

Broosa, Sep. 20. 1867

Rec'd. Oct. 17

Ack.

Broosa, Turkey, Dec. 31. 1867.

Rev. N. G. Clark, D.D.
Cor. Sec. A.B.C.F.M.
Boston

My dear brother:

To economize our feeble missionary force, it has, as you have already learned, been deemed wise to combine the three stations of Broosa, Nicomedia and Angora, and to work the united field from Broosa. As thus constituted, our field extends from the Department of Aidin, or Smyrna, to the Halys, and from the Black Sea to the Gulf of Adalia; — covering an area of 100.000 square miles, or a territory equal in extent and similar in shape to that embraced by the States of New York, New Jersey & Pennsylvania. Its 40 cities and innumerable villages have an aggregate population of several millions.

Having, as a united band of missionaries, adopted the principle for our government, that no policy be pursued, and no action taken, which has not first been approved by all, to secure the benefits of a division of labor and a more efficient administration, we have divided this field into three parts; — Mr. Parsons retaining what was before the Nicomedia field; Mr Greene caring especially for Broosa, & the region West & South West; and the writer, for the region East and South East.

Not having had a previous opportunity, Mr. Parsons and I visited in Nov., the region West of Broosa, embracing Moohalich near Lake Apollonia, Kirmasta on the Rhyndacus, and Banderma & Ellinjik on the Marmora, on either side of the isthmus where are to be seen some famous architectural remains of the ancient city of Cyzicus.

Setting off on a tour to the East and South East, on the 25th of the same month, I was gone 22 days, riding 400 miles. The weather was stormy and the roads bad. Going up from Bithynia to Phrygia the change was from the mildness of Spring to the rigors of winter.

The little church at Bilijik, having resolved to pay one tenth of their gains into the Lord's treasury, were induced to assume one fourth the salary of their preacher for the coming year. A brother who keeps a little shop bought and paid for some 300 piasters worth of our books to sell again. Two students from here expect to join our Station training Class in January.

At Mooradchai I spent a Sabbath. The brethren have secured a very desirable site for their meeting-house, & have got stone and other materials on the ground in readiness to build in the Spring. They have already paid about 200 dollars in gold toward the expense. During my visit they employed a preacher - a graduate of the last class at the Bebek Seminary - and engaged to pay him 1/4 of his salary until next Autumn; when, having completed their meeting-house, they hope to settle him as pastor, and begin by paying him one half his salary. They also sustain the teacher of their school. They recommended four promising young men of their community for the Training Class. A brother bought a quantity of books to keep on sale in his shop. —

Monday morning Dec. 2d was clear and cold, and a sharp wind swept the mountains. I had slept in the "Chapel" and risen at 3 1/2 o'clock. I awaited the dawn to commence a 12 hours ride. At 5 o'clock a double wedding party came in. There were the reading of Holy Writ, the joining hands, the mutual vows, the prayer, the song, and two pairs of young and loving hearts were pronounced united in the bonds of holy matrimony. As I girded myself for the journey the preacher supplemented the brief service by explaining the symbol of joining hands. "Why do we give each other the *right* hand?" - he asked. "Because", said he, "when we have anything heavy to move we lay hold of it with our right hands. In our journey through life we have many heavy loads to carry; but when the husband and wife each puts forth a strong & willing hand these burdens become easy & light."

As I mounted and left in the twilight I heard them singing,

"Joyfully, joyfully, onward we move,
"Bound to the land of bright spirits above".

Mussulman intolerance has hitherto prevented Christian families from dwelling at Eski Shehir (Old city). The lucrative trade in *meer-schaum*, sea-foam, which is carried to Vienna, and there with exquisite art transformed into luxurious pipes for smoking, attracts hither intelligent and enterprizing Armenians and Greeks from all parts of the Country. The most of these have quarters at the Khans. In one of these there are no less than *four places of Christian worship*, - one on each of its four sides, viz, a Greek, an Armenian, a Papal Armenian and a *Protestant*. Of late a number of Armenian families have succeeded in renting houses from the Turks, and they have recently been assured that they will hereafter be allowed to purchase and build houses of their own. One of these families I visited - that of *James of Kutahya* - and baptized a child belonging to "the church which is in his house". He and the other friends desire a preacher. We told them that whenever they would become responsible for one fourth of his salary we would try to find them one. To do so, and pay the rent of their "Chapel" at the Khan will be difficult; but we have hope that they will undertake it. The brother first mentioned purchased a quantity of books to keep on hand for sale.

Kutahya is one of the most populous cities in our field. Like most of the cities of Asia Minor its Greek Community greatly exceeds the Armenian. Here, as at Angora, there is a considerable community of Papal Armenians, whose influence here as there is sadly pernicious to morals. There are a few Protestants, and some of them of long standing, but the lives of most of them are such as to damage rather than aid the Cause they advocate. One of these, for some years a book-seller, and who was thought to be a renewed man, has recently returned to his former Communion. The preacher labors amid many discouragements, and as the people do next to nothing for his support, he may accept a call to go elsewhere. We found one young man - a Greek - who seems to exhibit a Christian spirit. He will join the Station Class, and may become, as we hope and pray, a chosen instrument for the evangelization of this debauched and besotted city. We found no one willing to invest in books to sell again, except the preacher. This is not a bright picture, but I trust a faithful one. The seed sown and the labor expended will yet be rewarded, and we shall yet see a flourishing and truly Christian church in the old city of Kutahya.

Pursuing the old road from Constantinople to Damascus, so often in former ages traversed by great Captains and armies, but now by missionaries and telegraph poles, we came to Kara Hissar - a city ranking with Kutahya, Angora and Broosa, and famous as the center of the opium trade.

The annual product is about 4.000 baskets, worth 400.000 pounds Sterling. As an adjunct of this lucrative business there is here a branch of the "Imperial Ottoman Bank", in a new building of solid granite. The gentlemanly resident director, a Levantine of Smyrna, has a brother in Paris, another in London and two in *Boston*. He assured me that opium smoking is by no means peculiar to China, and that even in America it is common and on the increase!

The population of Kara Hissar is exclusively Turkish and Armenian. There are no Papists, and, as yet, no professed Protestants. The Armenians, free from the brutalizing vices of Kutahya and Angora, exhibit a commendable desire for light & progress. My intercourse with leading men, with the teachers of their schools, and even with ecclesiastics was very pleasant. They have many of our books and understand what they are. *They took all I had with me, and gave me an order for 900 piastres worth more*. And, what is quite unusual, they desire books in the *vernacular* rather than the ancient language. We have just sent them 50 New-Testaments and 50 "Tract Primers" printed in New-York, 30 Copies of "Flavel on Keeping the Heart," 100 "Great Truths", 20 "History of Joseph", besides Commentaries, tracts, &c. &c. Let the churches pray that the ~~Holy~~ quickening Spirit may accompany this precious seed. The Word and the Spirit produce *Christians*, we and our helpers sometimes only make *Protestants*.

Following the same great road, the next Station is Ak Shehir, near the supposed site of Antioch of Pisidia, and the next is Konieh (Iconium). How I longed to retrace the footsteps of Paul the Missionary Apostle. But it was winter, and my books were all gone. With the telegraph for companionship and service on both routes, it will, in propitious weather, be ~~easy~~ easy to gallop with post-horses the hundred hours from Broosa to Konieh, and the somewhat shorter distance from Broosa to Angora.

And now for a Season we turn from touring to training. The young men are already beginning to arrive. Will you not pray that both teachers and Scholars may be taught of God, that we may Constantly grow in grace as well as in Knowledge, and that the zeal of the house of the Lord may Consume us.

I remain, as ever, dear brother,
Yours in blessed fellowship,
S. Richardson.

Broosa. Dec. 31. 1867.

Rec'd. Feb. 5

ackd March 2d

Broosa, Turkey, June 10. 1868

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.

Dear Brother,

I enclose a letter to Miss Sill Principal of the Rockford Sem,y for your perusal. Should it meet your approbation you can forward it, with any suggestions you may be pleased to add. The wants of Broosa Station & field are set forth at length in our recent report. The Mission seems fully to appreciate the importance of our having a strong working force at the earliest date practicable. At this writing we have not yet heard of Dr. Schneider's arrival, and know not whether he will elect Broosa or Sivas for his future residence. We are inclined to think it more than probable that he will come here. We certainly hope that you will find the man to come at once to take the place which will remain to be supplied when he has made his choice. Br. Greene is completing his arrangements and expects to leave in a fortnight. The pressure which has so well nigh crushed him is being transferred to me. It cannot reasonably be hoped that I can long bear the burden alone without suffering, and Bro. Livingston at Sivas is similarly situated. Who will come to help us?

Truly yours

S. Richardson

Broosa. Dec. 31. 1867.

Rec'd. Feb. 5

ack^d March 2^d

530

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Truly yours

S. Richardson

Broosa, June 10. 1868.
Rec'd July 6
Ack'd Oct. 13

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Broosa, Sep. 3d 1868

Rev. N. G. Clark, D.D.,
For. Sec. A. B. C. F. M.
Dear Brother,

Since I last wrote you Mr. Greene and family have left us, and Dr. Schneider has decided to take his place. He has visited us once a month during the Summer, preaching with great acceptance to the church and congregation here, and aiding us by his counsel. The time is now near, when, having completed the work which has detained him at Constantinople, he will resume his residence in Broosa, after an absence of nearly 20 years. His return is an earnest of spiritual blessing to this city and region. With another brother, to be devoted to the Turkish work, this station would be manned. But what of the women hoped for to engage in the work especially adapted to them?

Miss Sill acknowledges the receipt of the letter sent her through you, and says, "Dr. Clark has your proposition and appeal under consideration, and is ready to know the Master's will"; and adds, "If the Lord wants any of our teachers in Turkey, or anywhere else, I want them there". We hope that ere this you have heard

Broosa, Sep. 3. 1868.

the result. The readiness with which all the stations East of us have been supplied makes us Confident that the eminent claims of Broosa will be regarded without delay. If the Rockford ladies do not give a favorable answer, doubtless you Know of others who will. —

Did my letter, written at the close of last year, giving an account of a tour in the South Eastern portion of this field, ever reach you? I have had occasion to visit portions of the Same region again this Summer, and our colporteurs are operating there with much Success. If the story of such labors were made to serve the Common Cause we might find time to Communicate it; but consignment to the silent vaults of Pemberton Square is not stimulating either to faith or effort. This vast table-land of Central Asia Minor, hallowed by the tread of the Apostle Paul, and brought so prominently to view in New Testament Missionary history, has hitherto been Scarcely recognized in our own missionary publications. The Map, given us in the "Herald" of Jan. 1868, might lead one to suppose that the whole district were either uninhabited or unexplored. I propose to dot down a Score or so of places, in which the Evangelical work is begun, to be inserted in that Map, so that, should it appear again, the great blank may not a second time make the Western Turkey Mission ashamed.

Yours truly, S. Richardson —

Broosa, Sep. 3. 1868.
Rec'd Sep. 28.

Broosa, Oct. 10 1868

Rev. N. G. Clark D.D.
Hon. Sec. A.B.C.F.M.

Dear Brother,

The Fifth Annual meeting of the "Bithynia Evangelical Union" was held at Broosa, Sep 10-17. The pastors and delegates having arrived, the formal sessions were anticipated by a prayer and Conference meeting in the afternoon, and by a sermon in the evening. —

The regular meeting was called to order Thursday morning Sep 10. The following churches were represented:

(1) Ada-bazar, Pastor and one delegate;
(2) Bakhchajuk, — two delegates;
(3) Banderma, — one delegate;
(4) Bilijik, Pastor and one delegate;
(5) Broosa, Pastor " two delegates;
(6) Demirdash, — two delegates;
(7) Mooradchai, — one delegate;
(8) Nicomedia, — one delegate.

Rev. Avedis Gostantian of the 2d Church Marash appeared as delegate from the "Evangelical Association of Aleppo".

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Rev. Benj. Schneider D.D., Rev. J. W. Parsons, & Rev. S. Richardson, American Missionaries, and

Rev. Simon Eutujian, of the 1st Church Pera, Constantinople, were invited to sit as Corresponding members. Messrs. Apkar of Angora, Movses of Kara-Hissar and Hampartsoom of Nicomedia, Colporteurs, being present were invited to participate in the deliberations. The same courtesy was also extended to Messrs. Melkon of Harpoot - a recent graduate of the Mission Institute at Basle, and Hagopos - Armenian tutor of Robert College Constantinople.

Aside from the regular sessions of morning and afternoon, meetings were held each evening, either for preaching, or for the presentation of reports on the state of the Evangelical work in the various places ~~represented~~.

//"The following subjects, selected from the docket, ~~were~~, after full discussion, were commended to the prayerful consideration of the Churches.

x1.x "The great importance of the Pastoral relation demands that it be early constituted and constantly maintained in all our Churches.

x2.x 'Wine-drinking, although not specially forbidden in the New-Testament, should yet be most unswervingly discountenanced from the no less equally binding obligation of Christian Expediency'.

x3.x 'Greater care should be taken to secure the sanctification of the Christian Sabbath, especially when travelling, and during the silk-season.'

(4.) "Pastors and preachers should labor with more directness, and with more faith, for the conversion of individuals, and to this end they should make it an indispensable duty to visit people at their homes."

(5.) "The scarcity of laborers in the vine-yard of the Lord should induce our church members to consecrate their children to this work, and our pastors to seek out and urge suitable young persons to prepare to engage in it."

(6.) "Pastors and teachers should be supported by those for whom they labor; & that too as a matter of obligation, and not of charity".

(7.) On the topic whether pastors ought or ought not to become members of the Government Councils, there was some diverse diversity of opinion. It was felt to be a matter of much delicacy, requiring the exercise of Christian prudence.

Difficulties having occurred in consequence of pastors not being formally dismissed when called to leave their charge; and also in consequence of not being formally installed when entering into new engagements, greater care was enjoined in this regard. Formal action not having been taken at the time, the pastoral relation of Rev. Serope Dionean with the Church of Nicomedia, and of Rev. Stepan Eutujean with the Church of Broosa, was declared dissolved; and, furthermore, that as Rev. Serope Dionean had not

Recess Oct. 10. 1868.

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been formally installed over the Broosa church, it has in fact no pastor. A rule was also adopted declaring that pastors should be elected by a majority of at least three fourths of the male members of the church.

The meeting adjourned to meet next year at Moorad Chai, at which time it is expected that a chapel will be dedicated and a pastor ordained at that place.

A committee on the part of the "Union" is now visiting the various churches, and will go as far as Istanos ~~and Angora~~, to consider the propriety of organizing a church at the former place.

Three young men from our Station Class have gone out to labor during the winter. We propose to gather another Class in November.

We are delighted at the prospect of so soon welcoming a lady from America to take charge of a female School.

Dr. & Mrs. Schneider resumed their residence in this city on the 2d inst.

We congratulate you that another financial year has closed free of debt. Let us thank God and be of good courage.

Yours truly,
S. Richardson

Broosa, Oct. 10, 1868.
Rec'd. Nov. 5.

Broosa, Feb 18. 1869

Rev. N. G. Clark, D.D.
For. Sec. A.B.C.F.M.
Dear Brother;

Your several communications written near the end of the old and at the beginning of the new year were duly received and carefully considered, and you have doubtless received the recent letters of Dr. Schneider and Miss Clarke. — The latter has now been with us just three months. She is applying herself most assiduously to the language. She is also cheerful and hopeful and her success is assured beyond a doubt. She might soon commence a small school could we but secure the services of a suitable assistant. We have been endeavoring to obtain one at Constantinople; but of two who have been suggested, one prefers her independent position as the teacher of a school for little children in Pera, to a secondary position in Broosa, and the other is now employed in a Mission School among the Jews on a salary of 80.£. Sterling, or $ 102 (gold) more than the sum named for Miss Clarke! It is essential that we have some one to teach Armenian and French. The difficulty is in making a start, as subsequently the school will doubtless itself develop its own most suitable assistants. We are just now considering a house - a double one - which will at the same time accommodate the School and one of our families. Such an arrangement is in every way desirable. If the plan succeeds we may have to ask a small sum as Rent in advance, and by so doing secure permanent accommodations. — We have nine interesting youth at this time under instruction in our Station Class. Two who were with us last year, and who are now employed, one as a preacher at Moorad chai, and the other as a teacher in Bro. Parsons district, expect to join the new Class at Marsovan in March. —

// Did you ever find time, with Map before you, to realize the extent of this Broosa field, and the utter inadequacy of our present efforts for its supply? Suppose you take the next Cunarder and come over and see it with your own eyes. You can easily reach Cple in season for the Annual Meeting; and then, mounting our horses and taking the track of Alexander, we may ride first from the Granicus to the Halys, then tour, with Paul, through the cities of Galatia, then return through another series of towns between Mysia & Bithynia to Troas; and then again, starting from Nicomedia and Nice, we may traverse the old Damascus road and its succession of "important centres" as far as Konia (Iconium). Not to count the "villages," some of which have a population of 4 & 5.000, we shall have visited some 40 "no mean" cities. When back again to "the Station", we may ask, "What did you find in this field, full

The [illegible]

as large as the Middle States of America"? Ans. "Eight churches "demi organized", two actual pastors, and less than a score of other Evangelical labourers of various grades"! "How many new churches did you organize on your tour"? "None, though there were a number of places where we might have done so, but we had no "Elders" suitable to ordain over them". "How many preachers and teachers did you leave to follow up the impressions made by your preaching"? "None - for we had none to give them." But, you reply, "What is the use of your touring about from year to year, & riding again and again from John O'Groats to Lands End, and never gathering a permanent congregation, leaving a preacher, or organizing a church"? We like to hear you ask that question. Suppose you put it to the Committee, when you return to Boston. "But have you been doing nothing to bring forward labourers for this great harvest"? "Yes. Of late we have had a "Station Class," & this year we have $140. aid for 5 students for 7 months"! ++ We might continue the dialogue but this is enough for a sample of what the rest might be."//

But in real seriousness we do think that it is eminently fitting that you visit the Turkey Missions at an early day. The reasons are sufficiently apparent. Excuse my freedom in this letter, which is meant rather as a friendly chat, than as a dignified communication to go on file.

Yours fraternally S. Richardson.

Broosa, Feb. 18, 1869.

Rec'd. March 25.

Wr. Ack'd May 10.

Broosa, Feb. 18, 1869.

Broosa, Feb. 24. 1869

Rev. N. G. Clark D.D.
For. Sec. &c Boston

Dear Brother,

When I wrote you the other day I could not lay hand on yours of Dec. 19. "Give a people the Bible, the seeds of the new life, & a few men to start a native agency, and the work must go on." The first impression on reading this sentence was, "Dr Clark makes the work seem easy". We believe in the incorruptible seed. It will not spoil, though it may not germinate for ages, like grains of wheat in an Egyptian Mummy. But if you wish it to bring forth the blade, then the ~~grain~~ ear, then the full corn in the ear, you must preach it. This "agency", be it foreign, be it native, we must have. As to the foreign, the many cannot be found; you tell us. Well, then let us have the "few" to start the native. That's what we want for this great neglected Broosa field. Give us another man, give us Edward Riggs, for the Turkish department, and then give us the authorization and the aid, and we will hope that in 10 years ~~[illegible]~~ there may be a native agency to preach the word to these scores of cities and villages. See Rep. Broosa Sta for last year. —

Smyrna, Broosa, & Cesarea Stations are expected to prepare reports for our next Annual Meeting on the Turkish-speaking Greeks of Asia Minor. Parsons and

Pettibone has been reconnoitering the Smyrna field, Farnsworth is driving about in Caramania, and to-morrow I am off, to be gone a month, if the streams dont stop me, on one of those tours I spoke of in my last. I propose to go clear around the Mt. Olympus range with a special eye to the Greeks. By the way we have been frequently hearing this winter of a work among the Greeks of Erdeg, a large town on the Isthmus of Cyzicus. A physician educated in Europe gathers a congregation of 25 souls on the Sabbath and preaches the Word to them. They call for an educated preacher, ~~to come and labor among them~~ and promise to contribute a large part of his salary. He must use the Greek language. Our Protestant Greek preacher of Demirdash is opening a correspondence with them. — We ought to have 40 young men in training to-day, in Turkish, Armenian & Greek, to supply the immediate & pressing wants of the Broosa Station alone!

A word about our daughter Ellen. She expects to graduate at Rockford, Ill, in June. She has no home in America. Her home is in Broosa. She is our first born - our only daughter. Father mother and three little brothers yearn for her. Will you send her to us, - as our child. She can help her mother teach the boys, and assist Miss Clarke in her school. As

She can teach Armenian & French she will perhaps do for "native assistant" — particularly as we don't succeed in finding anyone else.— Who is there coming in the Summer, who would be willing to have her join them? We have thought of the Riggs's but perhaps they will come too early for her.— Will you be so kind as to consider this matter at an early day, & if you please, inform her, and inform us; of what may be thought advisable.

Yours fraternally,
S. Richardson.

Broosa, Feb. 24, 1869.

Rec'd. March 24.

Ans — ~ 39

P. 6.

Broosa, Feb. 24, 1869.

Broosa, March 1st 1869

Rev. N. G. Clark, D.D.
For. Sec. A.B.C.F.M. (Boston)

Dear Brother

The "steamer" carried me, and after visiting five cities of Asia I returned having been gone 12 days.

Moohalich has 300 Turkish, 500 Greek and 120 Armenian houses. Here there is a little faithful band of 10 brethren. They testify their love for the truth by making sacrifices for it. Besides enduring persecution & reproach they are willing to contribute of their very slender means for the aid of the good work. They cheerfully pay a portion of the salary of their preacher and teacher, and I found them in the midst of negotiations for the purchase of a house for a chapel.

Edinjik has 600 Turkish and 250 Armenian houses. Here there are brethren and sisters, whereas at Moohalich the wives have not as yet been induced to attend the Protestant services. The little community has been greatly tried by the unworthiness and defection of some of its members. The dross removed has revealed a residuum of gold. A few leave no room to doubt their sincere love and consecration to Christ. Of these one family in particular arrested our attention as illustrating the power and beauty of the Gospel. The father and mother were among the original members of the church. The eldest daughter, aged 16, was one of three females who publickly professed Christ on this occasion. Eprosina (for that is her name) and her second sister Takoohi (Queen), aged 14, will join Miss Clarke's School at its opening in Sept. The third sister Manooshag (Violet) is also a bright sweet girl who may come another year. These parents have dedicated these daughters to the Lord, as also their ~~infant son~~ first born son whom ~~on this occasion~~ they brought and presented in baptism. He who ever demands gifts and sacrifices as the indispensable condition of his favor will not fail to fulfil his promise to those who seek first the kingdom of God, and His blessing may be confidently expected at Edinjik.

Erdeg, the place named in my last where a work has been commenced among the Greeks, has 1000 Turkish and 1500 Greek houses. Though in sight, and but two hours from Edinjik, it was not deemed advisable that we should go there at this time, lest we should be the occasion of awaking a storm of persecution. The Greek bishop who resides there exercises unscrupulously his almost unlimited power among his own people, condemning to banishment or the galleys any and every one of them who may have the temerity to displease him.

Not long since he caused the disappearance of a priest suspected of Protestant sentiments. His friends can obtain no trace of him, and have become settled in their conviction that the bishop has secretly procured his banishment or drowning. Besides Erdeg there are on the peninsula of Cyzicus ~~the Armenian~~ 10 Greek and one Armenian villages, having an aggregate Christian population of at least 20.000. Among these, mainly through the efforts of the enlightened friend at Erdeg, some ~~many~~ copies of the Scriptures have been sold, and we hope soon to send a Colporteur through the district.

Banderma, the port on the Marmora, has 600 Armenian, 500 Greek, and 500 Turkish houses. As the Lieutenant Governor resides at Erdeg, three hours distant, Banderma, though more important commercially, is yet inferior to that place governmentally. The little church and community at Banderma is greatly suffering for the want of some one to minister to them in spiritual things. The helper of ~~from~~ Edinjik spends a Sabbath with them once a month. One member of the Church, for some time a member of our station class, and during the last winter a preacher at Mooradchai, has just gone to join the new class at the Marsovan Theological School. Besides him there remain but two male and one female member of the church. The residence and labors of a faithful laborer would with the divine blessing soon give the work in this important place a more encouraging aspect. Will you not join us in praying the Lord of the harvest to send forth more labourers into his vineyard.

Balikesir, two days journey South of Banderma, and three days South West from Broosa, has 400 Armenian, 200 Greek & 4 or 5.000 Turkish houses. Being the seat of government of the *Sanjak*, it is the residence of a pasha, subordinate to the Governor General at Broosa. Its annual fair in the Autumn is widely known and largely attended. It has been customary to send a colporteur each year to attend this fair, & many copies of the Scriptures and other religious books have thus been scattered abroad. We have never had a native laborer stationed here. There are but two or three ~~[illegible]~~ reputed friends of the truth in the place, and even these we found unprepared to endure reproach for the name of Christ. Finding here a member of the church of Smyrna, formerly employed by that station as helper and colporteur, we engaged him for three months. ~~to visit [illegible]~~ Having spent a few days at Balikesir, he will visit other important places in its jurisdiction, as Kurkaaj, Bergama (Pergamus) & Edramid (Adramyttium).

I will conclude this communication by adding some parts of a very ~~[illegible]~~ gratifying letter which has just been received. It is ~~[illegible]~~ sent on the part of the church, & is dated, "Mooradchai March 8. 1869

"Beloved brother in the Lord,

"We are very thankful that you sent Baron Mardiros [the Banderma student above referred to] to labor among us during the winter. But especially are we thankful that the arm of the Lord is seen working in this village; (1) In removing the painful disagreement of last year and in restoring harmony to the church; (2) In the bestowment of promised blessing in the great and increasing number of sincere hearers of the word. At every meeting numbers from without are present as loving listeners. Several, by ceasing to attend their old church, and by constantly attending ours, manifest great interest in the Gospel. Of these one is Haji K—, one of the chief men of the village, whose son Haji S— has also now for some time been a regular attendant. The church having examined the latter for church membership deem him worthy. His brother has had a son born to him which is now a month and a half old. We sent a horse and invited Pastor Hohannes of Bilijik to come and administer Baptism & the Lord's Supper, but on account of the winter and the weakness of his eyes he could not come. And now he has gone on a long journey [as delegate from the "Bithynia Union" to that of Aleppo] and there is no hope of his coming.

Now we beg you to come and visit us just as soon as you can, even arriving one day sooner, to preach to us and administer the Sacraments. If for any true reason you are hindered from coming, we shall be very thankful and joyful if Pastor Serope [of the Broosa church] can visit us.

"It greatly pains us that Baron Mardiros must leave us in a week. How can we leave the great multitude of eager listeners who come to prayer without a preacher! The time to go to work in the vineyards has not yet come, and we greatly desire that the present time of ardent interest in the things of the Lord should be improved.

"But feeling that not only in winter but at all times we need a preacher, we have agreed in church meeting to invite Baron Alexander [a graduate of Bebek Seminary who was with them last year but is now teacher for the Protestant community in Broosa] to return to us again, that having labored among us during the summer, he may be ordained as our pastor by the Ministerial Association which is to meet here in September. And we have already some days since written him a letter of invitation, and a request that the Broosa church release him to labor in this part of the Lord's vineyard. It is indeed, beloved brother, a time to attend to the Lord's work in this place. We do not wish that there should be anything to hinder, and we beg that you too will cooperate with us.

"Of the tithe which we have this year covenanted to give, Thus a part has been and the rest is being gathered, so that our portion of the preacher's salary is assured. May His grace be with you and with us. Amen!

In behalf of the Committee of the Church,

I remain yours always,

B. J. — Scribe".

March 22. Dr. Schneider left home on the 17th, expecting to leave Const'ple to-morrow for Aleppo and Aintab. He is to be gone, including the meeting at Constantinople, more than two months. We shall greatly miss him. — We are anxious to hear what you may decide in regard to Ellen. We are happy to learn that your appeal is being heeded, and that "a young pastor" has been designated to this Mission. He will be welcome. It is to be hoped that many others will follow his example.

Yours Truly,

S. Richardson

Am – –

Cons'ple, May 22. 69

Com. Finance
M. W. Tutley

The reasons for our king an advance of Salary e (1) because of the high ice of living; which, aside om rent, ~~are~~ but a trifle ss than at Cons'ple (2) ecause Mrs. R.' health is uffering for need of more lp than we have been able furnish & (3) an increase family. Respectfully

S. Richardson

Broosa, March 18, 1869.
Rec'd April 19.
Ans —

Rev. S. Richardson

Constantinople, May 22. 1869.

Rec'd June 21.

a " 26

Rev. I. F. Pettibone

Broosa, June 2. 1869

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.
Dear Brother,

Yours of March 30th, and April 19th, were duly received. We are all very happy in the prospect of our Ellen so soon returning to us. We infer that the Pru. Com. are willing to pay the expenses of her coming, but more than this you do not lead us to expect. With this understanding the Mission have approved of our asking an increase of salary for 1870. Although not sent under formal appointment, we trust it may be consistent to make her the usual grant as outfit, especially as we received nothing as a refit when we returned.

You will pardon me for saying further that for two years, since coming of age, she has ceased to receive the usual "aid to Missionary Children while at School in America", and that in consequence she has been obliged to draw on us for the full amount of her expenses for clothing, traveling, fuel, lights, books, &c. We have struggled hard to avoid running behind, and yet we find ourselves $200. in arrears. Is it too much to ask that this be cancelled? Its existence greatly depresses us.

We are very glad to hear her have the prospect of coming out with the Leonards; we could not desire anything better. It is suggested however that they may be delayed, and if so perhaps you may be able to send Ellen by some earlier opportunity. As she will soon leave Rockford, we will send her letters to your care, as her movements will be under your direction.

You will have received full accounts of our Annual Meeting. It was in some respects the saddest one I ever attended. We all mourned over the state of things in Constlee, and even now we do not seem to see the beginning of the end. We can only encourage ourselves in the Lord

We shall rejoice to welcome Bro. Greene and family back to Broosa. Only keep him as quiet as you can that he may recover strength. It will require all he can get to withstand the malaria of this region. You will see by the minutes that some of the brethren have been thinking of various things for him. He will be first rate anywhere. — We are thankful to hear Dr. Schneider home again.

Yours truly
S. Richardson

Broosa, June 2. 1869.
Rec'd June 22
28

Broosa, June 6th 1869.

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.
Boston.

Dear Brother,

That remark of mine in my letter of Feb. 24th in regard to "teaching French in your (our) Broosa school" seems to have made a strong impression on your mind. Speaking of Ellen I said: "She can help her mother teach the boys, and assist Miss Clarke in her school. As she can teach Armenian and French she will perhaps do for native "assistant", particularly as we dont succeed in finding any one else". You will see that I was simply indicating what might be rather than stating a fixed purpose. I am no advocate of French as an evangelizing agency. Nor do I think on the other hand that an ability to speak the French tongue is entirely inconsistent with "a sound Christian training". We missionaries, including Drs. Dwight & Hamlin & E. E. Bliss, did not think so, when we sent our daughters to the School of the Prussian Deaconesses at Smyrna. The idea of our school in Broosa has been from the first that of a _self-sustaining_ high school. Such a school, where a considerable tuition fee is demanded, must in some sense meet the desires of those who patronize it. Now whatever may be true in Illinois, or New England, or Eastern Turkey, it is true in Broosa that people daily use a variety of languages, including the French and English; and in consequence there is a universal desire among parents, and especially those of the better classes that their children should learn languages. We have thought that to draw in scholars - _paying_ scholars - that it might be well to teach a little French. If we do not, we shall fail of gaining an influence among the more influential and intelligent classes, and of building up a self-sustaining school of much size and importance. Now please dont be "sorry" any more, since I am not at all disposed to press this point, my only desire being to cooperate in building up such a school as in the judgement of all my brethren shall best subserve the interests of Christs Kingdom.

Excuse any haste as I am off to a village to spend the Sabbath. Yours fraternally,

S. Richardson

Broosa, June 6. 1869.
Rec'd June 28.
Ack.

Broosa, Turkey. Oct. 5. 1869

Rev. N. G. Clarke D.D.
Cor. Sec. A.B.C.F.M.
Boston.

Dear Brother,

As I sit down to write you, it occurs to me that the Board is now assembling at Pittsburg. The great sum remaining to be raised in August to prevent a depressing debt, and the many difficult and delicate matters which may come before this meeting, make us anxious, and enlist our sympathy and prayers. May the Lord grant you all needed wisdom and patience, and prepare us all for whatever He would have us either to do or to suffer.

"The Sixth Annual Meeting of the "Bithynia Union" has greatly encouraged and comforted us. Having been delayed two weeks, in consequence of the protracted sessions of the "Convention" at Constantinople, it assembled at Mooradchai on the 23d of Sept. It had been in session two days when Messrs. Parsons and Hitchcock from Nicomedia, and Mr. I. G. Bliss & myself from Broosa, reached there. Some of the brethren came out to meet us, and joyfully told us, first of all, that they were holding meetings for the people twice a day, a prayer meeting in the morning, and a preaching service in the evening, and that the new chapel was filled with earnest hearers. Soon, pastors, preachers, delegates and people were greeting us with a hearty welcome. All were early at the place of holy assembly, and although a cold wind was blowing through the yet unglazed windows, and but a dim light glimmered from the long Turkish or Chinese lanterns swaying from the pillars and walls, yet the speakers evinced an earnestness of manner and a depth of emotion altogether unusual to them. Our good and venerable Serope of Broosa, and the able and dignified Alexander of Ada-bazar, exalted and exultant, poured forth the truth with pathos and power.

The next evening the chapel was dedicated, followed by offerings from the people to buy glass for the windows.

On Sabbath morning the pastor elect ~~and approved~~ was ordained by the laying on of the hands of the presbytery. Four missionaries and three pastors gathered round the kneeling candidate. The beloved John of Billejik implored the throne of grace. A large congregation silently and reverently beheld a scene unwitnessed since ancient days amid these vine clad hills and granite crags of the Sangarius. The new pastor is a graduate

Hasskeuy

of the Bebek, and his wife of the Hass-Keoy Seminary, Constantinople, and both are children of the old well ordered and established church of Ada-bazar. This Mooradchai people, having made great effort and sacrifice to secure their chapel, begin by paying one half their pastor's salary. They will pay three fourths in 1871, and all in due time. Let us pray that their advance in all other Christian graces may keep pace with that in the grace of giving." // Independent, self-sustaining (Nominal) Christian Churches are no novelty in Turkey. As did the earlier missionaries so do we of today find them in almost every city and village of the land. Alas for these churches of our planting, should they be stimulated to a premature severance from their nursing fathers and nursing mothers, before they have become firmly rooted and grounded in the faith and order of the Gospel.

Last year much time was given to the discussion of principles; this year the present condition and immediate wants of the churches demanded attention. For example, the church at Bakhchajuk, now for some years without a pastor, was felt to be in danger of relapsing into anarchy and dissolution. There are two parties distinguished as Antamner & Chantamner or members, and Non-members, between whom there is much bitterness of feeling, the Chan-tam-ne claiming that they are as worthy to be received to the ordinances of the church as the An-tam-ner. Notice have even been given from the pulpit of separate meetings for the non-members. To save this church from self-destruction, and induce it, if possible, to call and settle a pastor, at an early day, the Union recommended that three pastors of their number should successively spend a considerable period of time wit them.

There being a Theological School in each of the Unions of Aleppo, Harpoot and Marsovan, that Bithynia, profoundly impressed with its want in this regard, were pleased to adopt our humble "Statio Class" by calling it "ours", and warmly recommending to us one of their number to assist in its instruction. Twelve youth of promise will resume their studies here next week. We hope to have a good delegation ready for the next class at Marsovan

The statement of principles of cooperation presente by the missionaries at the Constantinople Convention were pronounced unexceptionable, and referred to the churches for their consideration. Many mutually satisfactory arrangements of actual cooperation were entered into. Kindness and courtesy marked all their intercourse with us to the close, when resolutions of of thanks were tendered to Mr. Bliss, the Agent of the American Bible Society, and to the missionaries resident in Bithynia, and also to Dr. West of Sivas, for the $400 given from his professional earnings, to aid the Mooradchai church in building their commodious and pleasant chapel.

A Committee was appointed to meet at Broosa in November, on the return of Dr. Schneider from Marsovan, for the installation of Pastor Serope.

Miss Clarke, with an able and experienced assistant, commenced her school yesterday. We anticipate for it a career of great success & usefulness.

We acquiesce in the arrangement by which our daughter remains for the present at Rockford. Miss Sill lays us under great obligations by her kindness.

We are beginning to look forward with great pleasure to your expected visit in the Spring. May the Master and his cause be honored by your coming in the fullness of the blessing of the Gospel.

I remain, dear brother, as ever,

Truly yours,

S. Richardson.

Broosa, Oct. 5. 1869.

Rec'd Nov. 1.

Un ack Nov 3

10 n.p.

Broosa, Turkey, May 4. 1870.

Rev. N. G. Clark, D.D.
For Sec. A.B.C.F.M.

Dear Brother:

Our daughter Ellen of Rockford, Ill. writes us that she is at length ready to come home. This purpose has been delayed a year in consequence of the advice of friends in America, and with your concurrence. So far as we know, she has been very happy in her new relation of teacher, as she had previously been as pupil. But five successive years in a Boarding School, and of absence from us, leads her to turn her thoughts homeward for change and rest. Her mother greatly needs her help in the care and instruction of her three brothers, as in the absence of any such aid she has of late been able to do but little directly in the missionary work.

Is any new action on the part of the Pru. Com. needed, or will their action of last year remain in force? In view of her coming, an increase was made to our salary taking effect from the beginning of the current year. This fact, and our dispensing with the aid of a servant since Oct. have made us square with the station financially. If you will pay the expense of her passage, we may hope to live without asking any additional aid.

Ellen said she would write to you. She has doubtless done so, and you will already have communicated with her, as to whether you can send her, and as to when and with whom to come. We suppose that the Leonards, & perhaps the Greenes may be returning this year, and then there are the Allens too, who have been a year in America. —

Dr. Schneider is writing our Annual Report. The Broosa villages are opening up, as witnessed by increased sales of books, a larger number of apparently sincere inquirers, and above all, by quite determined opposition and persecution. At Mooradchai 3 women have been coming to the pastor's wife, bringing their children and staying three hours each day to learn to read. Our older students have gone out to labor as teachers, &c. during the summer. We hope to have a good delegation ready for Marsovan in March. —

We are glad to see that you are back again at your place. Don't write too many letters. Or if it is inevitable spare "mine own hand".

I remain as ever

Yours respectfully

S. Richardson

Broosa, May 17, 1870.
Rec'd May 30.

[illegible]

Broosa, Turkey, Nov. 17. 1870.

Rev. N. G. Clark, D.D.
Cor. Sec. A.B.C.F.M. Boston.

Dear Brother:

Our beloved daughter at length reached home in health and safety on the 15th inst. We would record our gratitude for that distinguishing Providence which led her and the dear friends who accompanied her to take passage in the "Colorado", rather than in the "Cambria", which sailed but three days before, and was lost in a storm. Instead of our great joy we might have been of those who are mourning for friends they will see no more on earth. We trust these mercies may lead us to a new and more entire consecration to the service of our Blessed Master.

You may wonder that I have written so little of late in regard to our work. I have two principal reasons for this course. The first is that I have feared that something I might write would get into the "Herald", and coming back here do harm rather than good. You need not to be informed that at this juncture all our utterances and published communications in regard to missionary operations among the Armenians are animadverted upon. The utmost care seems demanded both on the part of us missionaries and on the part of those who edit the Herald. My second reason for not writing is, that, until recently, almost every thing pertaining to the work in this field and in this region has been discouraging. Not to speak of the unhappy reflex influence of occurrences at Constantinople, and of Pastor Simons paper, we have had much to try us within our own bounds, and that of the "Bithynia Union". To particularize. At the beginning of the year Edinjik was left vaccant by the death of its preacher. Soon after the helper at Moohalich resigned, giving as a reason that the sum voted by the Mission was inadequate to the support of himself and family. Later, the acting pastor of the Broosa church resigned in consequence of failing to secure the cordial cooperation of his people. He continued to supply the pulpit however until the meeting of the Bithynia Union at the end of August. Early in June, the preacher of the Protestant Greek Church at Demirdesh was called with his wife to Salonica on business, and was detained there four months by the sickness of himself and family. The supply of ~~the~~ his pulpit devolved on me; but as the women scarcely understand Turkish at all, and the men but very imperfectly, Turkish preaching is very inadequate to their wants. And as Dr. Kallopothakes of Athens greatly desired that Mr. Egyptiades - the Demirdesh preacher - should take his place during his absence in America, we feared that the latter might not return to his people, and we know of no one who could take his place. During the absence of the preacher, the Greeks succeeded in seducing the teacher and in breaking up the school. But Mr. Egyptiades, having recovered from his sickness, and having replied to Dr. Kallopothakes that he could not forsake his people, returned to his place about the middle of October. - Just at that time the entire supply of the Broosa pulpit devolved on me. The church is corresponding with a young man who has been ordained, a recent graduate of the Mission Institute at Basle. Some hopes are entertained that he may come here, but not soon.

In August the pastor of the Church at Billijik resigned, the state of his eyes rendering a change advisable. He is now supplying the church at Rodosto, Billijik remaining vacant.

In September the newly constituted pastor of the church at Mooradchai left his people in an informal manner not expecting to return to them. He seems to desire some place more conspicuous than this retired village among the mountains. We shall try to find some one else to occupy his vacant post. — I might add other items of discouragement in regard to doubtful conduct on the part of one and another, helpers and church members, if I had ~~I~~ not already mentioned a sufficient number of instances to show you our peculiar trials. —

On the other hand we have many things to cheer us. We have resumed our Station Class. It consists of 12 young men, all of them giving evidence of piety, and all of them looking forward to a life work for Christ. Most of them have been with us this the third winter. A number of them have been very usefully employed during the Summer vacation. They are all pursuing the same studies with a view to joining the next class at Marsovan in March. One of them may remain however as a teacher for Mooradchai. I devote an hour every morning to Biblical instruction and religious exercises with them.

Miss Clark's School is also a great comfort to us. The nice desks you sent are all occupied save one. Miss C.'s eyes still cause anxiety

Our preacher and Colporteur at Afion Kara Hissar continues to send us cheering reports. He was enabled to make another long and interesting tour during the summer, visiting various cities and large towns in his district, selling many books and finding many opportunities of imparting religious instruction.

The helper at Istanos has also been useful. He recently made a visit to Sivri Hissar for the sale of books and Colporteur work. Dr. Schneider is now at Istanos to spend three successive Sabbaths. When he returns he will doubtless have much of a cheering character to communicate in regard to the work in the various places visited during his protracted overland journey and labors from Marsovan to Broosa.

He has given us a pleasing account of the examinations and other exercises at Marsovan, and has obtained three young men from the graduating class to engage in evangelical labor within our field. Also three young men of the undergraduates for the winter.

Broosa, Nov. 17. 1870.
Rec'd Dec. 13.
Ack'd Feb. 6, 1871.

We would not therefore despond, but thank God and take courage. You will not cease to aid us with your prayers that God would quicken the seed sown, and remove or overrule all obstacles, so that the Kingdom of God may speedily come and be firmly established in this fair region. —

We are pleased to hear that we may hope to have your presence at our next Annual Meeting. We thank you and the Pru. Com. for sending us Ellen. Please regard this as in a sense a private letter, while I remain as ever, Yours truly, S. Richardson. —

540

Broosa, March 10. 1871.

Rev. S. B. Treat
Sec. A.B.C.F.M.
Boston

My dear brother,

The arrangements for correspondence with the Mission Rooms have been such that I have rarely had occasion to address a line to you. I am the more happy therefore to embrace the opportunity of Dr. Clark's absence to communicate to you more directly, at least in appearance, some information in regard to our work.

In my last, of Nov. 17, I referred to the re-assembling of our Station Class, of 12 young men, in course of preparation to enter the Theological School at Marsovan. Eight of these are now *en route* for that place. Of three others it is hoped that they may join the School at Marash the next Autumn. Their deportment continued to be satisfactory, and their application and success in study creditable, as manifest~~ed~~ was made at the close by a protracted examination of three days. no break Besides completing the studies prescribed for admission to the Seminary, they have received daily lessons in the Bible, and thus become familiar with the narratives and many of the doctrines and teachings of both the Old and New Testaments. They had also committed to memory the Westminster Shorter Catechism in Armenian, besides Jones's Catechism, the one required by the Seminary. Much pains has been taken to drill them in the elements of both the Armenian and the Turkish languages. // They all give evidence of piety and have been received to church membership. A part of them have had some experience as teachers. They are quite young, however, their ages not averaging more than 22. Only one of them is married, and he is accompanied by his wife, who has been connected with Miss Clarke's School from its beginning. She hopes to continue her studies in Miss Fritcher's School. Miss C. also sends two other pupils to the Female Boarding School of the Mission. These accompany the party, thus making eleven in all. We beg you to aid us with your prayers for these and the other dear youth connected with our Seminaries & Schools.

We have just taken an eligible house in the Turkish Speaking Greek quarter, styled *Kaya Bashy*, at the West End of Broosa, full two miles from the Protestant Meeting House at *Sett Bashy* of the East End. A few families of friendly Franks will form the nucleus of a Congregation in that quarter, and we may hope that the Greeks will come in gradually, and at length become permanently interested. The first service is to be held there next Sabbath.

¶ "The Rev. Ghazaros Garabedean, educated and ordained at the Mission Institute at Basle, having accepted the invitation of the Broosa church, began to officiate as their acting pastor about the middle of December. He is a man of decided piety, agreeable manners, and varied acquirements. When he shall have overcome the disadvantages resulting from a seven years entire disuse of the languages of this his native land, we may anticipate for him a career of great usefulness.

"Three students from the late graduating class at Marsovan are laboring within our bounds. One of them has received a call to settle over the people at Istanos, near Angora. The organization of a church and the ordination of a pastor ~~are~~ is expected to take place there, during the next summer. ~~at an early day~~.

no ¶ An undergraduate from Marsovan, whose wife is a graduate of the late Hass Kioy School, has labored during the winter with great acceptance at Moohalich

"The mild weather of the early part of winter favoring it, we were able to make a number of tours, visiting a number of the more remote as well as nearer out-stations.

"You will thus see that, while we are not permitted to record any great movement, our work goes steadily forward, & should our faith and patience fail not, we may yet attain the blessing of him that waiteth." ¶ Yours truly,

S. Richardson.

Broosa, March 10. 1871.

Rec'd Apr. 4.

ur A.Ld. Aug. 7.

Missionary Herald

Broosa, Oct. 12. 1871

Rev. N. G. Clarke, D.D.
Fin. Sec. A.B.C.F.M.
Boston

For five years in succession it has been my privilege to attend the Annual Meetings of the "Bithynia Union". This year it met for the first time on the European side of the Marmora - at Rodosto. It would have been more to our mind had this body confined itself to the limits of Bithynia, or to the territory embraced by the Nicomedia and Broosa Stations, but the native brethren thought differently. When there shall come to be a sufficiency of suitable elements on the other side to form a Union of their own, and when the Bithynia Union shall have learned by their own experience that a large body embracing a wide territory and diverse interests is not desirable, they will doubtless divide.

Their meeting this year was constituted of eight pastors, including Mardiros of Harpoot, besides about an equal number of lay delegates, and three or four unordained preachers. Rev. Dr. Wood of Constantinople, Rev. Mr. Rosenberg of the Jewish Mission, Adrianople, and myself were present as Corresponding Members. The Churches of Constantinople were unrepresented otherwise than by Pastor Mardiros. The first half hour of the morning was devoted to religious Exercises, and there was preaching every evening. The meetings for business were completed in four days - from Wed. to Sat - Sep. 13-16. And were characterized by much more of dignity and regard for Parliamentary usages than any I have before attended. Their bearing toward us missionaries was unexceptionably considerate and courteous, and their attitude toward us as a missionary body showed a change in their feelings and expectations from those of former years. There was nothing to which we could reasonably demur, excepting perhaps their doings in reference to the Schools at Marsovan.

In regard to these a Committee reported: That the public examinations exhibit a very superficial and partial knowledge of the various studies; that it cannot be expected than 10 sciences be learned in 14 months; that one teacher cannot teach so many branches; that too little attention is paid to the Armenian language - the teacher being incompetent in that department; that the vacations are too long and the term of study too short; that the weekly allowance is too little; that the students are left too much to themselves; that Teacher Avedis is frivolous and lacking in sympathy for the students; and that the minds of the young men run mainly on making desirable matches with the members of the Female Seminary. The report concluded by recommending that we take measures for the establishment of a school of our own. The Chairman of the Union, Alexander of Ada-bazar, remarked that it is evident that we cannot sustain the Marsovan School if it is to remain as it now is.—

Of course we missionaries were not a little grieved and taken aback by all this. Partly in consequence of what we said, and partly in deference to our feelings, this report of the Committee was not adopted; but instead of it a Resolution expressing gratitude for the Schools at Marsovan, with a desire that certain deficiencies, some of which were stated, should if possible be remedied. This modified action was in a measure due also to the influence of Pastor Mardiros, whose presence, aside from the deeper spiritual tone to which he contributed, was of great advantage any way.

My own impression has been that while these brethren are honestly of opinion that there are deficiencies at Marsovan, the real reason of their opposition is the fact that they wish a School within their own bounds; to which they might bear the same or similar relations, as the Central, the Harpoot and the Cilicia Unions bear to the Schools of Marsovan, Harpoot and Marash, respectively. They ask, why should those bodies have schools upon which they exert a greater or less influence in moulding them into an adaptation to their respective wants, while we, by having none of our own, are left to depend for our pastors and preachers on Schools, whose adaptations are for fields very different from our own? And we must admit that there is force in what they say in this regard.

For this feeling that men of a higher style of training are needed for this region we may have more or less rushed; but to think of carrying the point by decrying Marsovan, is as puerile as it is wrong.

I might have said in the proper connection that Pastor Ghazaros of Broosa, who was chairman of the Committee, though he did not present the report, immediately after its presentation arose and said that a Society had been organized at Broosa, which had already raised 2000 piastres (!), whose object it would be to open a high School to raise up teachers &c. for this region. It was easy to see that his idea was that such a School might form the nucleus of a School to meet the wants of the Union. Instead of returning immediately from the meeting he has leave of absence from his Church here to visit various other churches within the bounds of the Union, with a view to securing their interest and cooperation in this plan. He is a young man of culture having spent some time at Bebek, and subsequently 7 years at Basle, where he was ordained; of good presence and pleasant address; and withal possessed of ardent piety, and active Christian zeal. It was evident that he had made a good impression on the brethren of the Union; and that their ideas and expectations in regard to a school would crystalize about him. But whether his ability and prudence will be found commensurate with his learning and zeal the event will prove. — In the mean time we are making arrangements for the assembling of a new Station Class. — The rest I reserve for another letter. Yours truly, S. Richardson. —

Broosa, Oct. 12. 1877.
Rec'd Nov. 10
[illegible] 1877.

Broosa, Turkey, Dec. 30. 1871

Rev. N. G. Clarke, D.D.
For. Sec. A. B. C. F. M.
Boston.

My dear brother;

To multitudes of our fellow-men what a year of calamity and sorrow has been this, whose curtain is now about to fall. Fire, sword, famine, pestilence, have raged in various lands; and although the latter has been about us on every hand, we all remain unharmed, while indeed another, a little one- has been added to our fold.

The closing year finds us rejoicing in manifold personal mercies and blessings not only, but also in marked indications of the Divine favor toward our work.

Returning from the Meeting of the Bithynia Union as noticed in my last, I barely escaped the quarantine which was soon after enforced upon all passengers from Constantinople. Instead of taking, as usual, a horse for the five hours ride from the port of Moodania to Broosa, in consequence of the rain, I joined a gentleman in hiring a close carriage, whom a friend on the steamer had introduced to me as the father-in-law of our Italian Consul who had recently died of cholera.

As a sequence of that unsought and unintentional interview we have been put into the occupation and use, most signally by Providence, of the buildings and grounds of the deceased. It is perhaps not too much to say that these premises, both as a residence for a missionary family, for the accommodation of our Training Class, and as a center of general missionary work, are the most eligible of any in Broosa, or the region. They overlook the entire city and its great fruitful plain stretching to the hills which embosom the Gulf of Moodania and Ghemlik; while the wooded spurs of Mt Olympus tower up grandly immediately in their rear. The place, though now known as "The Castle", is the site of an ancient Greek monastery. Its present structures crown the old and ivy clad walls. The foundations of the Chapel still remain, as also some fragments of its choice architecture. The present buildings are quite new and in excellent repair, and all being of one story and disposed about the four sides of the quadrilateral of half an acre, laid out in pleasant walks with shrubbery and trees, are well adapted to the comfort and convenience of a great variety and number of occupants. These desirable premises we have leased for a term of three years, with the privilege of retaining them longer should we wish, and with a saving of one third the expense previously paid for far inferior accommodations.

We came into possession the 30th October, & were ready to commence our new Station Class on the 21st November. The teacher is a graduate of the last class at Marsovan. We have eight pupils— the number authorized by the Mission. One of these is a Greek, a member of the church at Rodosto. Another is from Kara Hissar, two from Mooradchai, one from Adabazar, one from Adrianople, and two were sent us by Dr. Wood of Constantinople. Two of them are married, two others are of mature age, while the ages of each of the four younger is about 18 or 20. We are much pleased with their spirit and their earnest purpose. Teacher and pupils attend the ministrations of the native pastor Sabbath morning. In the afternoon we meet as a Bible Class in the school room. In the evening we have a preaching service in the same place; the teacher who is a fine preacher, generally conducting the service; which in addition to the students is attended by the family and servants. — I continue to preach every Sabbath morning at our new place of worship in the Greek quarter of Kaya Bashy. Though but few Greeks have the courage to attend, we are having constant evidence that the effort is doing good. Some who have become interested go to the service in the Armenian quarter to avoid the observation of their own people. One of these, a young man recently married, having become an open and determined friend of the truth has been deserted by his wife, ~~to~~ in which course she has been encouraged by the bishop, who has promised her a divorce. Another young man was recently driven from his fathers house, and turned out of the shop of his master for attending Protestant meetings. He naturally came to us for refuge, and being very intelligent and bright we took him into "the Class"; whereupon his friends came and begged him to return to his father, but with the understanding that he should be permitted to attend our meetings. We trust that he may still adhere to the truth; if so it will be of grace, for many are the snares prepared for him. We hear of others also who have obtained the scriptures and are reading them at home, not having sufficient courage to attend our services.

// "Six students from Marsovan, all but one having been members of our former Station Class, are laboring during the winter within our bounds. Three of them are stationed at places not before occupied. One ~~of them~~ is with Dr. Schneider, at Yenijeh teaching. One of them writes me from Beyook Kara Aghaj, (Big Black Tree,) a new village, built during the last summer by a colony from Mooradchai. He says: "Since coming here I have caused a house to be put up. We have completed it without any money. The friends cut down the trees and drew up the logs with their oxen. In this work our new friends from Arsaluk have shown as much zeal as our Protestant brethren from Mooradchai. It is covered with logs and dirt - we have no boards. This is our meeting and school-house; and besides, I live in it. It is, to be sure, not very comfortable, as the dirt rattles down upon me and soils my clothes, but I count it all joy for the love of Christ and the brethren. In our new village there are as yet but 18 families, all of whom come to our chapel, it being the first; and [illegible] we hope x will long remain the only one. In the main, they are "of one heart and one soul", and all seem to love me very much. From the first until now we have had prayer-meetings every evening, and two services on the Sabbath. I keep school during the week. All greatly desire to have you come and visit them. They send greeting. I am content. Pray for me and for this people."

"To us who were born in log cabins, and went to school and to meeting in log school-houses, and were reared amid the privations of what was then "the West", ~~the foregoing~~ this narrative has a peculiar interest.

"Besides the two congregations in this city, the Gospel is being preached every Sabbath by our helpers at 12 out-stations. Our general colporteur, who is at the same time an itinerant preacher, is selling many books and doing much good in the many towns & villages he is constantly visiting, — offering the Word of life to all whether Turks, Armenians, Greeks or Bulgarians."

Yours in the blessed work,

S. Richardson. —

Dec. 30. 1871

Broosa Dec. 30. 1871

Rec'd Feb. 20. 1872

Ans. Ackd March 12

Broosa, June 27. 1872

Rev. N. G. Clark. D.D.
For. Sec. A.B.C.F.M.,
Boston.

Dear Brother,

Refreshed and encouraged by our Annual Meeting we return again to our ordinary work. Our Training Class of 12 we dismiss for the Summer. The most of them return to their homes and to their trades. We do not wish that they should get an impression that they are to be cared for and employed by us during vacation time. It is much better, we think, that they should take care of themselves, and at the same time do good as they may have opportunity.

Dr. Schneider goes with Dr. Wood to attend the Annual Meeting of the European Turkey Mission. Mrs. S. and Miss Clarke, with the excellent teacher of the Training Class, go to Yenijeh for the Summer. Our efficient colporteur and itinerant preacher, taking with him a Greek student, starts on a tour of two or three months among the 30 or 40 Greek villages to the West and North West of Broosa.

"The new work at Kaya Bashy grows in interest. Petre, the young Greek, whose wife was kept from him so long, has been compelled to flee with his wife from their home, through fear of their lives. Every pains is taken to intimidate the people and keep them from our service. The opposition is just now so violent that we feared no Greeks would come last Sabbath. However, the good French lady, who always comes, and a few other friends being present, the service was commenced, and the middle of the sermon reached, when six young men, all Greeks, came in, and gave most earnest attention until the close. They had evidently come in a friendly spirit — five of them from the neighborhood from which Petre and his wife had fled. It is thus that persecution always defeats its own ends."

The time has come when we must begin to think of sending our oldest son, now in his 13th year, away to school. Hitherto he has been instructed at home, mainly by his mother, until our daughter's return from America. We have some hope of making an arrangement by which he may board in one of the missionary families at Bebek or Hissar, and attend school for two or three years at Robert College. He would thus be near us, and could come home to spend his vacations. The expense would be considerable,

Miss Herald

perhaps as much as in America. The question was asked during our late Meeting, Would the Board be willing to allow our sons, in case of our sending them to Robert College, the aid they would receive at School in America? For the answer each one immediately interested was advised to correspond with you directly. Others may already have written you. Will you do us the favor therefore to call attention to this subject, and to let us know what is the mind of the Board in regard to it.

I remain, dear brother,

Yours in the work of the Gospel,

S. Richardson

Mrs. S. Richardson.

Broosa, June 27. 1872.

Rec'd July 20.

ans Aug 15

P.C. — close.

Miss Ellen Richardson

May 25 545

Ans. 29

Rockford Seminary
May 2d. 1869

ev. N. G. Clark D.D.

Dear Sir:

Your
kind letter of March 30th was duly
ceived, but the pressure of school
k has as prevented my replying

[illegible] there are about five weeks,
[illegible] time I [illegible] this [illegible]
coming year, I would like to ask a
[illegible]
[illegible]
[illegible] Truly yours

give me their address for I should
like to correspond with them.
Relative to the expense to be incurred:
will the Board pay the travelling expenses
from Rockford to Boston or New York?
As this is the first long journey I
have undertaken without any paren
or some friend. I have a great
dread of the ocean, and the anticipation
of the voyage almost counteracts the
pleasure of going home. It was nearly
a year before I recovered from the
effects of the voyage to America.
If you will answer some of these
personal questions as soon as is
convenient, you will greatly oblige

Yours truly,
Ellen Richardson.

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El Paso, Tex. July 21st 18

Rev. W. S. [illegible], D.D

Dear Sir:

It has been
ee weeks since I left here, but so
y time has been so occupied, I have
t found an opportunity to write you
lative to my leaving for [illegible].

A day or two after receiving your
tter I received one from Miss Pre-
 saying that [illegible] had decided
had decided not to return at the time
[illegible], and she asked me to accompany
er sailing from N. Y. on the 14th of
gust. I decided that I would go with
er, unless something prevented.

The last few weeks of school were
ery hard, and my nervous system

became so unpleasant that my friends decided that it [illegible] would not be [illegible] to [illegible] [illegible] the summer [illegible] afterwards [illegible] [illegible] the spring and [illegible] then I was able to go.

[illegible] engaged in the [illegible] after leaving, it is certainly very d[illegible] [illegible] but I should have [illegible] expe[illegible] [illegible] taught at [illegible] except instructing the recitations [illegible] by the Latin class [illegible] at the beginning [illegible] two [illegible]. I succeeded very well [illegible] quence but I know that I [illegible] need of practice.

I [illegible] it will be a great disap[illegible] pointment to your parents, and [illegible] [illegible]. But I have sought divine guidance, and this seems to be the path marked out for me. I think I am perfectly willing to do whatever the Lord [illegible] [illegible] and [illegible] to do [illegible] [illegible] [illegible] has done so much for me. He is certainly very [illegible] me for something [illegible] [illegible] raised up so many friends for me, and has cared for me in so many ways. God has been very good to me, and [illegible] show my gratitude to him, by a consecration to his service.

I have informed Miss [illegible] therefor that it will not be possible for me to return with her, and I hope it will not cause any trouble.

If you should wish to communicate with me, please direct to this place, as I shall probably remain here during the summer.

Remaining, dear sir,

Yours very truly,

Ellie S. Richardson.

Miss Ellen Richardson

El Paso, July 21, 1869.

Rec'd. July 26.

Aug 24

Rockford Seminary Ill.
Mar. 30th 1878

Rev. N. G. Clark, D.D.
Dear Sir:

It was about
year ago that I thought of going to Turkey
join my parents, but I afterwards decided
o remain and teach a year at the
Seminary. The year is almost up and
think that now it will be best for me
eturn home. Miss Sill is of the
ame opinion.

School closes the 29th of June, and
could leave the country by the last of
ugust or the first of September, if there
e any missionaries going in that direction
t that time. – Last year the Board
consented to pay my travelling expenses
rom Rockford to Broosa. Will that

promise hold good for another year?

I shall expect to go on the same conditions as last year, viz. not to engage in active missionary work at first, but to live with my parents, and to assist in teaching my little brothers - I have been with my parents but a little over a year since I was twelve years old, and I feel a great desire to see them, and to be with them once more.

I have written to my parents on the subject, and they will probably write to you. I shall be glad to hear from you at your convenience; there is no particular necessity for haste, I suppose, as the time is yet in the future.

I remain, dear Sir

Yours truly.

Ellen Richardson.

Miss Ellen Richardson,
Rockford, March 30. 1870.
Rec'd April 4.

wrote Apr. 6.

Noted by
Com—
W. Tukey

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Rockford, Ill.,
April 29th 1876.

Rev. S. B. Treat,

Dear Sir.

This afternoon I received a letter from Dr. Clark, stating that a party of missionaries [illegible] and others, are expecting to leave for Constantinople the middle of June. I should be very glad to go in that company, but it will be impossible for this school does not close until the early part of June, and I cannot be released from my engagement. I think I could be ready to go by the middle or the last of July.

Dr. Clark requested me to come home when you were away. Please tell me if there will be any other opportunity for me to go this summer. I expected to return last summer, and I should not like to disappoint my friends again.

Yours truly
Ellen Richardson.

Miss Ellen Richardson

Rockford, Apr. 29. 1870.

Rec'd May 3.

Ans " 4